

RELIGIOUS EDUCATION

*A Platform for the Free Discussion of
Issues in the Field of Religion and
Their Bearing on Education*

September - October 1958



THE CONTRIBUTION OF LEWIS J. SHERRILL

THEOLOGY AND RELIGIOUS EDUCATION

A Symposium

RELIGION AND HIGHER EDUCATION

RELIGIOUS EDUCATION FOR ADULTS

Religious Education

Official Publication of the Religious Education Association

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without any official endorsement. Articles in Religious Education are indexed in the EDUCATION INDEX which is on file in educational institutions and public libraries.

Membership in the Association is \$7.50 or more per year.
Single copies of Religious Education, \$1.25 each.

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The Religious Education Association

Publication and Business Office: 545 West 111th St., New York 25, N. Y.

EDITORIAL OFFICE

409 Prospect St., New Haven 11, Conn.

Published bi-monthly. Printed in the U. S. A.

(Printed at 48 S. Main St., Oberlin, Ohio)

RELIGIOUS EDUCATION

545 West 111th Street, New York 25, N. Y.

VOLUME LIII

SEPTEMBER - OCTOBER

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CHANGE OF ADDRESS

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The United States Post Office does not automatically forward second-class matter.

Entered as second-class material January 23, 1948, at the Post Office at Oberlin, Ohio, under the Act of March 3, 1879.

EDITORIAL

THE DEATH of Leonard Stidley has left us without his skilled and devoted editorship. Throughout the past decade, his genius has been at work raising the standards and quality of the journal.

We move now into a new regime. We hope that it will prove to be a continuation of the basic editorial policies set down by Dean Stidley. Already we are working on symposia for future issues, and we hope that we will find the same ready acceptance of responsibility by the authors who are invited to participate. We also expect to continue to receive unsolicited manuscripts, even if the editor rejects a certain percentage of them. The special departments will continue: *Significant Evidence*, by William A. Koppe and Ernest Ligon, and *Religion in Current Magazines*, by C. R. House, Jr. A new department conducted by Lauris Whitman is promised. We hope to present more book reviews of a critical nature, and more brief book notes summarizing content; therefore, reviews will be longer and notes will be shorter.

We are proposing to present the following symposia in future issues: "The Humanities and Religious Education," "The Social Sciences and the Understanding of Man in Religious Education," "The Task of the Professionally Trained Educator" (Pastor, Principal, or Director of Religious Education), "The Nature and Role of Community in the Formation of Religious Life," and the traditional research issue.

Two new members have been added to the EDITORIAL COMMITTEE: Rev. Neil G. McCluskey, S.J., Associate Editor, AMERICA Magazine, and Professor Raymond Philip Morris, Librarian, Divinity School of Yale University. John Saeger, Reference Librarian, Oberlin College, who was of great assistance to Dr. Stidley, has resigned. Rev. Gerard S. Sloyan of Catholic University, who has been one of the chief advisors in recommending Catholic authors and reviewers, feels that he must relinquish this task due to additional duties, including editorial responsibilities in another direction.

The articles in the current symposium by Harry DeWire, Martin J. Heineken, and Ross Snyder were given as addresses at the Professors' and Research Section, Division of Christian Education of the National Council of Churches, in Omaha last February. The others were written by invitation of either Dr. Stidley or the present editor to provide a balanced picture.

Readers of the journal will be interested in the publication of *Images of Man* by the Christian Education Press in Philadelphia sometime this winter. It will have an introductory chapter written especially for the book, plus all of the platform addresses given at the Chicago convention of the *Religious Education Association*, and added to these will be the articles of the special symposium in preparation for the convention.

—The Editor

SERIOUS OMISSION

An article, "The Protestant Parish Minister's Integrating Roles," by Samuel W. Blizzard, published in the July-August 1958 RELIGIOUS EDUCATION, pages 374-380, was mistakenly not listed in the table of contents for that issue. It is a report on important research, and we hope this notice will bring the article to the attention of those who otherwise would have overlooked it.

Lewis Joseph Sherrill

The death of Lewis Joseph Sherrill in January of 1957, just a few months prior to his retirement at the age of 65, was a loss to the whole Church. As a Christian educator and theologian, Lewis Sherrill had made himself a servant and leader in both fields. He was loved by his students, colleagues and friends for his warmth of personal interest and his broad perspectives on life. Born in Haskell, Texas, in 1892, he was graduated from Austin College and the Louisville Presbyterian Theological Seminary. He studied at Northwestern University and received his Ph.D., from Yale University. After a four-year pastorate at the First Presbyterian Church, Covington, Tennessee, he became Professor of Religious Education at the seminary in Louisville in 1925. He became Dean in 1930. In 1950, he was called to be Skinner and McAlpin Professor of Practical Theology at Union Theological Seminary, New York, where he served with distinction until his death. The editorial board of RELIGIOUS EDUCATION shares with many others in grief at his death, and rejoices in his many years of service.

The Contribution of Lewis J. Sherrill To Christian Education

Roy W. Fairchild

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DR. CARL ROGERS of client-centered counseling fame once said that communication would be furthered in group discussion if each member of the group, before answering the argument of another member, would make an effort to rephrase the viewpoint of the other to his opponent's satisfaction. It is upon this principle that this article has been prepared. I will attempt to present Dr. Sherrill's viewpoint so that he would have been able to accept the statements as his point of view. First, however, let us look at the man, Lewis J. Sherrill.

I. CHARACTERISTICS OF THE MAN

There are many, who sense in the midst of the contemporaneity which enabled Dr. Sherrill to speak to modern men, a deeper, more lasting word because what he said was saturated by a Biblical perspective. It is my contention that one should never study a man's theology without studying the man. For some of his abstractions and emphases can be understood only in the light of his personal existential situation. It was so with the writers of the New Testament. One of my colleagues has remarked that you see more deeply the meaning of Brun-

ner's view if you read not only his systematic theological statements but also his personalized sermons. So let me briefly, and within the limits of my acquaintance with the man, speak of the person whose works we will be analyzing.

1. Lewis Sherrill was a warm, vibrant human being possessing a depth of patience with an understanding of the problems of his fellow human beings. His empathy with the suffering of his parishioners, students, and friends created a sense of urgency within him to make the Christian heritage relevant to their struggles. Not content to luxuriate in the realms of abstract theological ideas, he moved into areas of study which promised to make the Gospel come alive in the "living human documents" with whom he worked. He tells his story in an explanation of why he wrote *The Gift of Power*:

In the truest sense, the basis of this book was rooted in my earliest days in the pastorate, thirty-five years ago. It was in those early days following graduation from the Seminary that I realized an area of serious deficiency in my ministry. My theological background seemed miles apart from life situations in the parish. Furthermore, those were days when many of us seemed primarily

concerned about an apology for and defense of the Bible.

I sensed my inability to come to grips with the actual problems that people faced. Some of the young people of the community were irresponsible and unmanageable, and there was the stark reality of more than a few suicides. Neither my theology nor psychology was fully adequate to cope with these circumstances. It was convincingly clear that I lacked the necessary insights into human action to deal with such tragic circumstances in a vitally helpful way.

Gradually, I sensed the redemptive value of a strong bond of relationship. This ministry, if it was to be effective, must be more than a matter of perfunctory teaching and preaching. In the early twenties I resolved to bring content into that "more than" decision. It occurred to me that a deeper search must be made into the meaning of *the Bible, of theology, of man*, and of the most effective ways of communicating through preaching and teaching. This quest has led to exciting new discoveries, and continues to open new vistas constantly.

For some thirty years after leaving the active pastorate, I have been most closely related to work in the field of Christian education, and particularly, theological education. During that period my interest in the external and institutional aspects of the ministry diminished in favor of the apparent need for the depth perspective and its value in the counseling situation. For the past ten years, I have especially sought to discern the basis for a philosophy of Christian Community which was consistent with the depth dimension of revelation on the one hand, and the human predicament on the other. Upon reaching a workable basis in each area, it became necessary to develop a depth dimension of communication whereby the gap between the two could be bridged.

The Gift of Power is the pattern that has developed out of those years of quest. It is, I hope, equally relevant for preachers, teachers, and pastors who seek to effectively relate their ministry to the real needs of our present-day world.¹

I have asked former college students of mine attending Union Theological Seminary to whom they and others went for counseling when they needed it. Dr. Sherrill was always the favorite, along with David Roberts. No doubt his sensitiveness and understanding was related to his own suf-

fering. During his last ten or eleven years of teaching his eyesight was so poor that he could not read at all. And yet within this period two of his best books were written.

2. Here was a man who was always growing; ever ready to acknowledge gaps in his own knowledge and weaknesses in his own theory. He was an exponent of the view (especially with regard to the task of getting psychologists and theologians to talk to one another) that nothing would be done at all if a man waited until he could do it so well that no one could find fault with it.

3. He was everlastingly struggling for wholeness in theological-educational thinking. How distressed he was with the attempts to rigidly define the provinces of psychology and theology so that one could be nicely set aside if it disturbed one's pet formulations. In his introduction to *The Gift of Power*, Sherrill demonstrates his concern for wholeness when he says:

The Christian community as a whole is meant to be the scene of a redemptive ministry to the human self as a whole. To hold this view means trying to abandon two fragmentations: fragmenting the self, and fragmenting the ministries which the Christian community renders to persons.

One senses here a wisdom far deeper than that which led to the separation of theological and practical fields in the seminary curriculum. Even a cursory reading of Sherrill's works reveals the impossibility of this kind of division.

His effort toward wholeness and integration does not mean that he saw life in simple, unified terms. While he avoided the dichotomizing, black-white thinking of the anxious mind, he fully recognized that life is full of polarities; love and hate, spirit and flesh; togetherness and separateness — all of which are held in dynamic tension in each person. Life is never a static simple affair; nor is theology or psychology.

4. He lived his method. The essence of this was to engage in that quality of two-way communication with his students which allowed the Biblical perspective to be brought to bear upon their predicaments. I

¹*Bulletin of the Pastoral Psychology Book Club.*

am told that this was often a breathtaking thing to see. Students could start anywhere in their discussion, but before they had exhausted the topic they were revealing many deep dilemmas and sharing with one another the meaning of the drama of Christ for that situation. Most students felt safe with him as they courageously opened their lives and problems in Christian education within the context of this *koinonia*.

II. FOUNDATIONS FOR SHERRILL'S THEORY OF CHRISTIAN EDUCATION

As soon as one dips into Sherrill's writings he immediately realizes that the concept of Christian education elaborated here has little in common with the religious education of even two decades ago. Sherrill places revelation squarely at the center of both the Christian community and Christian nurture. (See *The Gift of Power*, p. 68 ff.) Christian education does not issue out of the fact that we need to "re-evaluate our values," or achieve Christian character, or even with the need of man to deal with his anxiety. It begins with the fact that we have a Gospel and that education becomes Christian when we are confronted by it and the God whom it reveals. At its heart it must come to terms with God's self-disclosure in the drama of redemption which culminates in Jesus Christ.

We can perhaps best analyze his contribution to our thinking if we examine together some of the theological, psychological, and educational aspects of Sherrill's theory of Christian education. These are found rather fully developed in his books, chiefly *The Gift of Power* and *The Struggle of the Soul*.

A. Theological Perspective

1. God confronts us in a Person. The truth which God communicates to us is not an oracle, not a series of propositions, not even a doctrine, but a concrete individual Person who is to be seen, perceived, responded to. It is not information about God which is given; it is God himself as a personal being. This assumption radically challenges both the experimental and the

transmissive streams of religious education; the experimental because the goal is not the testing of provisional hypotheses for living; the transmissive since intellectual understanding and acceptance of ideas and facts is secondary. Man is in an encounter when he is confronted not by new information to be digested, new doctrines about God which have been systematized by the theologians, nor by the demand for new behaviors and dimensions of character; he is confronted by a Person who offers himself in love and judgment and calls for a positive response from us.

2. God not only confronts us in a Person but confronts us as persons, as human beings. Persons are not blank slates upon which Truth is unambiguously written. The dynamic, striving, active human self is engaged in receiving revelation. A person's perception of the events which we have come to call revelation is conditioned by his past history and experience, by his needs and relationships. One can see and not perceive, hear and not understand. A person's view of the drama of redemption is to some extent conditioned by his understanding of himself and his relationships, hence subject to some distortion always. We all see through a glass darkly, but at least we see.

3. Only to the extent that man truly knows himself, he truly knows God, although he is not identical with God and does not know all there is of God. Insofar as man's self-knowledge is clouded by distortions of his self-understanding, his knowledge of God and his relationship with God will be also distorted. "In proportion as he reaches true self-understanding he is rendered the more capable of sustaining undistorted relationship with God and true firsthand knowledge of God. . . . A man must know himself if he is to know God; and a man must know God if he is to know himself."²

4. God works through persons in relationships. Sherrill would agree with H. H.

²*The Gift of Power* (New York: Macmillan Co., 1955), pp. 16-17.

Farmer when he says, "God's purpose is such, and He so made humanity in accordance with that purpose, that He never enters into a personal relationship with a man apart from other human persons."³ In Buber's way of speaking, when a person experiences such a relationship he treats another individual as a "Thou" instead of an "It" and so discovers the Eternal Thou in such a meeting. The fellowship of persons living in relation to one another becomes the mediate agent of God's action. I think Sherrill would hold with John Baillie that "no one of the four objects of knowledge, God, oneself, other persons, or the material world, is present in experience without the other three." That is, God is imminent in the sense that he continually enters into the determination of all that is manifested in life. In this emphasis Sherrill stands squarely with Randolph Crump Miller and Reuel Howe to name but two of our contemporaries. And just as there is no sharp line to be drawn between estrangement from God, one's self and one's fellows, so reconciliation involves all the persons of one's relationship — God, self and neighbor.

5. God confronts persons in love and judgment. There is that in human life and relationships which he affirms and that which he opposes. There is both grandeur and misery in man, and he is caught in "tension between his feelings of cosmic acceptance and cosmic rejection." The nature of God and his kingdom is as truly shown in what God rejects as in that which he supports. Judgment is never finally directed to specific acts; it is a judgment on the inner life and motivations out of which action springs. (Specifically, it is shrinking back from challenge in times of crisis and predicament.) Whenever judgment is pronounced it is always in the context of the healing which is accessible to persons in their repentance. God's judgments within us and our relationships is expressed, among other ways, in anxiety and alienation.

6. Persons can move toward God in faith. "Faith is the hand by which we grasp the hand that is grasping us. Faith is our answer to the love of God, his Agape which goes forth to redeem us. Without the answering 'yes' of human faith, God's redemption of us would be no more than lifting an inert thing from a pit, but a thing still dead."⁴ This clearly implies that God takes the initiative in bringing men back to him but has limited himself by giving man the freedom to respond to him with a "yes" or "no." (Man is free to choose but he is not free to choose the consequences of his choice.) Man's capacity for response is never completely erased by his alienation from God. In faith, man is never absorbed by God, but stands facing him and responding to him in daily repentance. The continuing presence of contradictions within us as well as our citizenship in two worlds — that of God and the demonic — means that faith is ever attended by struggle, suffering, and anxiety.

7. The Holy Spirit is the power which enables the self to become what it was created to be. The work of the Spirit is a "new creation," and the "resurrection" of the self. This enabling results in *no state of "selflessness,"* but rather the self *restored to its powers.* Nor are desires removed; they are transformed and redirected. We are "raised" from alienation and inability. As Sherrill has put it in *Guilt and Redemption*, "When it is not understood that the Spirit of God can perpetually penetrate to the depths of the emotional underworld and transform it, redemption tends to be externalized, whether in Judaism or Christianity."⁵

8. It is in the Christian Community, the Koinonia, that living persons are indwelt by the Spirit and are constantly being confronted by the record of God's revelation of himself in corrective and redemptive power.

⁴Unpublished manuscript, Lewis J. Sherrill, "Development Psychology and Christian Education," p. 24.

⁵*Guilt and Redemption* (Richmond: John Knox Press, 1945, rev. ed., 1956).

³*The Servant of the Word* (New York: Scribners, 1942), p. 37.

It is here that communion, communication, and community all are found. Each has its rootage in a worshiping fellowship. It is in Koinonia that both men and God participate in an intricate web of relationships. Such a community is not identical with the visible church but might exist in the household just as truly as in the church. Furthermore, Koinonia carries the connotation of the "Invisible Church" when Sherrill speaks of participating "in that *innumerable company of persons in all times and places* who, in being found by God who is altogether worthy of supreme devotion, have begun to find themselves."⁶

9. The Bible is a record of God's self-disclosure to man through physical nature, human nature, the events of history, and above all, the life, death, and resurrection of Jesus Christ, the incarnate Word of God. As a report of revelation, the Bible is not the revelation itself. Nor is it a doctrine of revelation which has been created through the systematizing and rationalizing of reports of revelatory experiences. The principal purpose of using the Bible in Christian education is to prepare the way for persons to perceive God and respond to him in the present. Biblical symbols are generally concrete and tend to evoke a response of some kind because God is always seen in relationship with man. These events construe a "call" which requires an "answer."

10. Each of the themes of the Bible is in correspondence with some profound human predicament. Each revelatory event is a Word of God to those who are able to perceive it. Since each of the themes comes to its fruition in the drama of Jesus Christ, it is contended that he may be perceived to be relevant to every dilemma of man. The disclosure of God is not made in a vacuum. "It is a disclosure from God which matches the need in the existing self of man, and can call forth the capacities of that self." In Christian education it is possible to begin either with human need or divine revelation; they bear a mutual

relation to one another. Sherrill recognized that if you begin with human need, that need must be properly assessed. Even here, then, the record of revelation is indispensable and a prior concern.

These convictions, as I see it, are the basic elements of Sherrill's theological perspective. If one were so inclined he could trace the similarities and divergences with various theological schools. In general, he places himself within the stream of thought occupied by St. Paul, Augustine, Calvin, and Luther.

B. *Psychological Orientation*

With not a little disdain Dr. Sherrill turned his back upon the experimental psychologist as a source of insight into the nature of man. Neglected too were the developmental psychologists who have painstakingly described the minutiae of behavior at different stages of life. Instead, while he did not quite ignore other schools, Sherrill turned to *psychoanalysis* as the major source of insight into the nature of man. And when you cast about for a reason for Sherrill's selectivity at this point, one suggests itself immediately: *Psychoanalysis describes the kind of human nature to which the Gospel speaks*. Psychoanalysis is more than the study of the id by the odd. It is a science that deals with the whole man in his relationships, describing and tracing his anxieties, fears, loves, and hates. In contrast to the experimentalists, psychoanalysts speak not of isolated reflexes but of total responses; not of detachment but of participation as a means of gaining knowledge; not of mathematical formulae for human behavior but the language of relationships. So we find his catalog of psychological saints including the names of Freud, Jung, Rank, Sullivan, Horney, Rollo May, and Erikson whose findings and concepts he uses freely in his theory of Christian education. Let us examine a few of the psychological building blocks upon which his structure rests.

1. Notice first the centrality of *anxiety*. For the interpretation of this concept Sherrill turns to Rollo May, Harry Stack Sulli-

⁶*The Gift of Power*, p. 53.

van, Karen Horney, and Paul Tillich.⁷ Man's major predicament is related to his anxiety, says Sherrill. Man lives in an existence where every form of security is threatened sooner or later; consequently, he is anxious. Man is faced not only with specific fears which can be met by fight or flight or a rational attack. He feels, in this age of anxiety, that the values with which he identifies his existence are being threatened. His self-esteem is being attacked. He is caught, trapped — unable to overcome his finiteness, his guilt, and his knowledge of his own death. And he traps himself by clinging to a self-image which is ultimately unreliable.

None of us is a stranger to this kind of tension. When there is prospect of damage to our self-esteem or to our estimate of ourselves as persons, we do things that negate the commandment of love. When a person suffers anxiety continuously over a period of time, he lays his body open to illness, *he does anything in order to avoid being hurt*. He submits to others or dominates them or retreats from them. Sherrill would tend to agree with Reinhold Niebuhr⁸ that anxiety may be the chief condition out of which sin arises since it tempts men in their search for security to idolize things and relationships that are basically vulnerable. No feverish activity, acquisition of power or even love can conquer the anxiety which comes *when we deny our creaturehood*. The technical aspects of the difference between neurotic and normal anxiety cannot be discussed at this point, but it is not difficult to see why Sherrill has made this psychological concept central in his understanding of the predicament with which Christian education must deal.

2. One recognizes too Sherrill's reliance upon the concept of *perception* which has been developed in the counseling rooms of

the psychotherapists and the laboratories of the Gestalt psychologists. Perception is the process by which an individual sizes up his world. There seem to be at least two aspects: *receiving* sense stimulation; *interpreting* what he sees, hears, touches. This is a simple point, but perception is far from a simple process, since it is affected by the condition of sense organs as well as needs and experience. We react not to some absolute reality but to our perception of reality. The fable of the blind men and the elephant is a famous illustration of this point. Or consider two men driving at night on a western road; an object looms up in the middle of the road ahead. One of the men sees a large boulder and reacts with great fright. The driver, a native of this country, sees a tumbleweed and reacts with nonchalance. Two people respond differently to a television address. Subject to the same auditory and visual stimuli, one calls the speaker a demagogue, a trickster; the other sees him as an inspired leader. Two groups of students sit before a screen on which cloud-like pictures have been sketched. The first group, having fasted for two meals, sees in those cloud formations pictures of steaks, salads, forks, and other implements having to do with eating. The other group, well fed, sees a variety of things depending on their individual needs. A chaplain in a mental hospital notes the various ways patients perceive the person of Jesus, even though they read the same Bible passages together. He may be perceived as a sexual partner (either in the homo- or heterosexual sense); as an unloving and condemning judge; as a friend or brother with whom to side against God as a wrathful father; as all powerful; as one upon whom one can depend for everything; as oneself! We know even normal people in our churches perceive Jesus differently. And one is always reminded of the differences in the literary interpretations of our Lord, ranging from Renan to Bruce Barton. We tend to see things and hear things not as they are but as *we* are. Impressive as the evidence is for the contention that our behavior is determined by our perception

⁷See especially Rollo May, *Meaning of Anxiety*, Ronald Press, 1950; and Paul Tillich, *Courage to Be*, Scribners, 1952.

⁸See Reinhold Niebuhr, *Nature and Destiny of Man*, Vol. I.

of events, persons, and concepts, Christian education has often gone blithely on its way assuming that it is the *logical* order of materials rather than the *psychological* order of the student's mind which will determine one's understanding of the Gospel. Sherrill is one of the first writers to accept fully the findings on perception in regard to materials and teaching methods of Christian education.

3. A third psychological concept which Sherrill takes seriously is that of *relationship*. One is reminded of Harry Stack Sullivan when Sherrill says:

The self is formed in its relationships with others. If it becomes de-formed, it becomes so in its relationships. If it is re-formed or trans-formed, that too will be in its relationships.

It is the interaction in the relationships of the family that begins to form the child's character structure and self-image even before he is able to talk. At least a part of our picture of ourselves is made up of the reflected appraisals of the important persons around us. These appraisals are not always verbal but include the smile, the grimace, and even the tense muscles as the mother holds her child. Later our teachers, playmates, and social class cast their spell upon our feeling about ourselves.

Relationships not only give shape to the self and deform it; they can reform it too. While we persistently tend to see the world and interpret it through the self-image, in an atmosphere of safety and caring the boundaries of the self-image often are relaxed and permeable. If the person feels no longer under attack, acts and feelings not in line with the idealized self-image can be recognized and admitted. The relationship which heals is one in which two or more selves open themselves honestly to one another at deeper and deeper levels in an atmosphere of safety. But it must not be assumed that any relationship is completely positive.

4. This observation rests upon another finding from dynamic psychology: that relationships are *ambivalent*. In actual life there is always "some kind of mingling of

creative and destructive interaction." Sherrill derived this insight concerning ambivalence, the presence of contradictory feelings toward self and others, not only from St. Paul but from Freud and Otto Rank as well. A person both likes and dislikes another, he loves and hates, builds up and destroys. Even in the life of faith a place must be allowed for the expression of ambivalence. Doubt, incredulity, and rejection always, to some extent, accompany belief, conviction, and obedience, in response to the record of revelation. If this is not allowed, hypocrisy and moralism are produced by the church.

In his *The Struggle of the Soul*, Sherrill depicted crisis in terms of being confronted with the challenge to grow and the temptation to shrink back. This also is ambivalence. Otto Rank's contention that no one can move forward creatively in any area of life without some feeling of guilt and anxiety, nor backward without feelings of resentment was utilized by Sherrill.

5. Sherrill used the concept of *identification* as a key to the way in which the Christian faith is interiorized as part of the dynamic self. This is the process by which one person, closely related to another whom he admires, absorbs some of the model's values and ways of acting. Sometimes this acquiring of another's characteristics is healthy (if motivated chiefly by love), sometimes unhealthy (if fear predominates); but this is the process by which the deepest learning of values goes on. And generally this copying is not deliberate; it is not noticed by the copier, especially if he is a small child. It is primarily the product of nonverbal communication and as such not the result of explicit teaching. Identification is the psychological mechanism, says Sherrill, which allows us to recognize in the "seedy saints" and even the villains of the Bible our own conflicts. It is one of the processes involved when a believer is enabled to stand beside Jesus Christ in his death and resurrection in such a way that "his death becomes our death to an old self, and his resurrection our rising again to become a new self." In order for this par-

ticipation to take place, materials which deal with the life of Jesus will have to keep that life vividly real for those who do not know him.

There are many other elements of dynamic psychology upon which Sherrill built. But those discussed are paramount and serve to contrast his viewpoint with the stimulus-response psychology of a Bultmann, the trait-habit psychology of Ligon, and the psychology without an unconscious which characterized Coe and Fahs, to name but a few ready comparisons.

C. Educational Approach

1. Dr. Sherrill's educational approach was integral to his theological perspective and his psychological orientation. He said:

Christian education is the attempt, ordinarily by members of the Christian community, to participate in and to guide the changes which take place in persons in their relationships with God, with the church, with other persons, with the physical world, and with oneself.

2. In speaking of the *ends* sought in Christian education, Sherrill spoke generally of persons being drawn into the kingdom of God; of increased self-understanding, self-knowledge and realization by persons of their own potentialities; of carrying the responsibilities and relationships of life as children of God. To speak of highly specific "outcomes" is to be drawn into the attempt to predetermine for others what their behavior and feelings should be and to manipulate them into that pattern. Sherrill said that religiously the attempt to develop specific behaviors and measure them is a relapse into moralism. In Protestant Christian faith, the continual response to a living God is a vocation which is highly individualistic and ever-changing. It is one thing to talk of producing love or magnanimity in a person and quite another to help him to participate in that community and those relationships which can further the reign of God's live. It is this latter which characterizes Sherrill's position. Sherrill felt strongly that it is possible for a person to participate in bringing about en-

counter between another person and God. If this were not so, educational efforts would be unnecessary and impossible. He was not a religious determinist but attributed real freedom to both God and Man who meet in encounter.

3. Since Christian educational goals lead primarily to self-knowledge rather than to knowledge about self, and knowledge of God rather than knowledge about God, education is not primarily transmission of information or systematized theological statements (although, *unlike Buber*, I think he would admit that response in faith always has a content). In other words, Christian education, as Sherrill saw it, is not the one-way communication of materials, even Biblical materials, "which are outside the self, with the purpose of getting them into the self." There is no communication of the Gospel without the kind of communication between persons in which God is present. The first thing to be asked about *any* method or materials is: Does it facilitate two-way communication, not surface talk but opening of the selves of teacher and pupils, to each other in self-disclosure? This implies for the teacher both a leading out and an impartation in the group. If the teacher has a manipulative way of life, a need to be in control and have his world predictable and planned, such interaction can be demonic. If the teacher cannot see the interaction of dynamic selves and the relationship of his curriculum material to them, it is also demonic. This two-way communication in the group is not merely a technique; it is seen as a *necessary* human condition in which God confronts the person in the *koinonia* (for which the Holy Spirit is the *sufficient* condition). What is the psychological basis for this emphasis?

Most people protect themselves from change by selective perception. They resist letting anyone get inside them with what they have to say and change their self-conceptions, so when being *talked at* they may daydream, pass judgments, pursue a private train of thought, sleep, fidget, disturb others. Their reading is also a slave to their selective perception; if they find

disagreeable material, they close the book. But in true *two-way communication*, in which each person's interpretation is valued, the pattern of perception can change without the person feeling the self is in danger. When one can reveal oneself and not be attacked, one can give more attention to the interpretations of others and his relationships with them is open to change. Especially when one is confronted with crises which may come from physiological changes or shifts in environment, there may be a readiness to reassess one's self.

There is a two-way communication regarding God. Here two or more persons truly participate in one another as when, for example, together they face wonder, and share in joy; or as together they face predicament, and share in concern, in despair perhaps, and in release if release should come. As this takes place, communication becomes communion. For in true two-way communication "something happens" which transforms human interaction into a spiritual medium, that is, a medium in which the grace of God is at work, and in which it is possible that God will be perceived disclosing himself. (Sherrill would probably affirm with C. S. Lewis that "Surprise is the signature of grace.")

One of the most important distinguishing marks of true two-way communication is honesty. If communication is to be more than a verbal duel between people wearing masks, there must be honesty regarding the negative as well as the positive aspects of man's response to God. *This means that true two-way communication permits doubt as well as faith to be expressed.* The importance of this point cannot be too strongly urged. For the moment when the religious community begins to make it impossible for doubt as well as faith to be expressed is the moment when that community begins to breed distrust between its members, and falsity within individual selves who must cover doubt with a show of faith.⁹

One other provocative idea is his concept of *koinonia*:¹⁰ grading represents a fragmenting of the whole Christian community into parts while *koinonia* suggests that the striving of each is the concern of the whole fellowship. The tension between the con-

cept of grading and of *koinonia* "may well prove to be the growing edge of curriculum in the next decade or more." What are the forms this will take? We here can only guess. Will there be an implementation of the theme that the whole community is responsible in ways other than church school for seeing that the baptized child is brought up in the nurture and admonition of the Lord? Will there be new more direct efforts like cooperative nursery schools to change parent-child relationships? Will there be a recognition that youth of various ages and stages (high school and college, married and unmarried) need each other for maximum growth and cannot remain segregated? Could there be such a thing as a family curriculum unit?

4. As has been said, the principal purpose of the Bible in Christian community is to prepare for continuing encounter. In the use of themes, God is seen as one who continues to confront us in creation, in lordship, in vocation, in judgment, in redemption, in re-creation, in providence, and in the life of faith. The themes are a way of drawing upon the Old Testament while keeping materials always oriented by the New Testament, so that the God who is encountered is seen to be the God and Father of our Lord Jesus Christ. By way of themes, the members of the Christian community are introduced to revelatory events, persons, struggles, and defeats which make up our heritage. Because they are irreplaceable for conveying the deepest relationships between Man and Man and God and Man, Biblical symbols should be used in this communication. These symbols are the speech in which we may learn to ask the major questions of human existence.

One cannot do justice to the thought of Lewis J. Sherrill in this kind of survey. At best one can point to the ideas which underlie his thought, some of which were still "aborning." It is now up to us to converse with these ideas, evaluating them, testing them by our own experience and thought and, God willing, use them as a tool for the advancement of Christian education.

⁹*The Gift of Power*, p. 122.

¹⁰"Development Psychology and Christian Education," p. 20.

SYMPOSIUM

Theology and Religious Education

Theology has taken on a new significance in the field of religious education. It has never lost its relevance in Roman Catholic thinking, but among Jews and Protestants it may be fair to say that there have been many theologies and that often religious educators have been so concerned with methods of communication that they have not maintained their theological competence or have been satisfied with theological formulations now considered inadequate for the present time. Doctrinal formulation is always concerned with relevance, even though the revelation on which it is based is considered to be unchanging.

Granting that there is much soul searching among religious educators today, we find that this means that the relation between theology as now formulated and educational procedures must be reconsidered. The names of Maritain, Buber, and Tillich signify something of the new dimension in educational thinking.

This issue of RELIGIOUS EDUCATION, conceived by the late editor, Leonard Stidley, seeks to come to terms with some of the problems facing us when we grant the priority of theology in the process of religious education.

— THE EDITOR

I

The Theological Content of Christian Education

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ITS a few years ago now since Theodore Wedel characterized *The Christianity of Main Street* as a code morality. The Christian is the respectable citizen who observes the accepted mores of his particular section of the country. God is a kind of omnipresent combination policeman and Santa Claus, the heavenly Boy Scout Master who hands out the honor badges — and he has some "which eye hath not seen nor ear heard," held in reserve for those who have exhausted the earthly Cross and Crown system. Imagine coming up to St. Peter all weighted down with those tokens of humility, to say nothing about being able to wage the good fight of faith here on earth with all this hardware 'round your neck. Quite a switch from Bunyan's pilgrim who lost the burden of his sin beneath the cross and thereby was freed to fight the battle of tomorrow.

I.

A number of preliminary observations are, I believe, in order. Theology is, first of all, an activity of the church carried on within the circle of revelation by those to whom a revelation is entrusted. The sole theological concern is, therefore, to be faithful to *something given*, which is not the Bible merely, but *the Word of God*, and the theologian's concern is to make sure that the present message and work of the church really conform to that revealed, living Word.

Second, the theological concern is not only that of the so-called systematic theologian. It's a very unfortunate use of the word theology which restricts it to systematic theology. This would imply that biblical scholars, church historians, homiletics, and, above all, the educators are not theo-

logians but just craftsmen engaged in objective, presuppositionless research or in the development of method. Very often you hear the so-called practical man cough with ill-concealed pride. "Of course, I'm not a theologian." Dr. Franklin Fry once said, "Imagine! As you are sitting in the dentist's chair, just as the dentist is at the point of diving into your mouth with his hammer and tongs, he coughs apologetically and says, 'Of course, I am not a dentist.'"

Third, since the educator, too must be a theologian, the methods he employs must conform to the theology of the church. It may be misleading, therefore, to speak of the theological content of Christian education, as though you could divorce this content from the method and just pour it into the most convenient container. The how of the teaching is affected by the content.

Teaching which persuades merely by appealing to all men's natural, selfish concerns cannot be filled with the right Christian, theological content. Particularly in our day, when psychologists know so much about what makes people click, the educational method must not turn the I-Thou relation into an I-It relation by clever manipulation, which robs man of the freedom of personal decision. Any method which puts the educator in control of the process after the method of the natural sciences is, therefore, ruled out.

This excludes also an educational process which assumes that all it has to do is to elicit from the pupil what is already within him. Socrates, as the midwife, helped his pregnant pupils to give birth to their ideas from within, most of which proved to be wind-eggs, while some were substantial enough. This we should cheerfully admit. Universal truths of the reason can readily enough be elicited from within the learner, but the awareness of these does not constitute the specific Christian experience, when God himself meets man on his life's way, and himself opens to him the kingdom of heaven.

Finally, an educational process which simply means progressively to develop innate capacities to greater and greater de-

grees of perfection, as the acorn by proper nurture unfolds into its entelechy, cannot be Christian either. This is the task of education in general to develop all the latent capacities to the full. But the most mature Christian is not the one who has quantitatively attained to 99 and 99/100 per cent purity, but he is the one who says with Alan Paton's priest, "I am neither kind nor benevolent. I am a selfish and a sinful man, but God has put his hand upon me."

The fourth presupposition is that there is a difference between the unchanging Gospel that is the same through the years and its theological explication. The former is God-given, the latter is largely man-made. The latter must always, therefore, have its check in the former in God's own living Word, and for that the witness of the Bible remains the final court of appeal.

II.

From the beginning the proclamation of the Gospel involved theology, doctrines, teachings about God and man in their relation. Such theology was always addressed to the immediate situation and refuted alternative views. This theology, therefore, did not remain the same. Though the basic human predicament remained perennially the same, there was, nevertheless, a constantly shifting situation, which required constant theological restatement in order that the same unchanging message might be preserved. In a different situation the same thing had to be said differently. And this is the specific task of the systematic theologian, this address to the situation, this statement of what the church believes to be so in each today, and according to which it lives and orders its life, always in refutation of other claims which represent false hopes and demonic idolatries.

So today, in opposition to all that continues to come forth from the mind of man, theology needs to preserve the unchanging Gospel, addressed to the situation today, in the terms of today, while not accommodated to today, but shattering today's presumptuous panaceas.

In getting to the actual theological content, I cannot help but betray further that

I stand in the tradition of the Lutheran Reformation. Every theology will inevitably be the theology of a particular church and will have its distinctive doctrines.

Nevertheless, I think it will be possible to give a certain basic orientation, which all who stand in the tradition of the Reformation may reasonably be expected to share.

First of all, then, the theological content must form a system, in the sense of having a center and hanging together from that center. In other words, it must have a dominant motif, which determines everything that is said, and gives cast and color to the whole, so that you don't have just an aggregate of unrelated doctrines that can stand or fall separately.

This dominant motif can, as far as I am concerned, be no other than the agape motif, that is, that love of God, that is shed abroad altogether for the sake of the beloved, that love which does not find the object of its love but produces it creatively out of nothing and then sheds itself upon it. This is the heart of the Gospel and the whole theological content; its dogmatics and ethics could be summarized in the words of 1 John 4:19: We love, because God first loved us. This is neither an exhortation, nor an imperative. It is simply an indicative, and whatever measure of love there is in the world is there only because God is there first as its fount and origin. We are, therefore, what we should be only when we are in right relation to this God of love, and become the channels for this love to flow through us out to the neighbor in his need.

The whole theology, therefore, must be dominated by this basic agape motif and whatever place is found for love in the sense of eros — and this is considerable, and for the law, — and this, too, is considerable, must always be in subservience to this basic motif.

Luther insisted that the mark of the good theologian was the ability to distinguish between the law and the gospel, and the older I become the more I realize how right he was and how difficult it is to maintain the distinction and properly to relate the

two. The law, by definition, always accuses and cannot in the strictest sense ever be redemptive. Only the gospel, which is the good news of God's acceptance of the sinner, can save from the penalties of the law. Everything centers, therefore, in the forgiveness of sins, in the righteousness of God whereby the sinner is made righteous. Here alone the meaning of love is made clear. "This man receiveth sinners and eateth with them." "God commendeth his love to us in that, while we were yet sinners Christ died for us" (Rom. 5:8). "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works lest any man should boast, for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:8-10).

I have no choice, therefore, but to make central the act of God in Christ, whereby the sinner is accepted and justified and made into a new creature and restored to the purpose for which he was made, and all else either leads up to or follows from that. It is the justification of the sinner by grace alone for Christ's sake through faith into good works, but it may equally well, and perhaps much better in our day, be put into terms of "the new being in Christ," for it is the accepted justified sinner who is reborn to a new being and for whom old things are passed away, and behold all things are become new. He is the one who is freed from his past and opened to a new future, who lives in, for, and by the love of God. He no longer lives *out of the world*, which is under his control, but out of the God who freely bestows himself. He is truly in the world and not of it. He possesses all things as though he does not possess them. He alone does not despair, but when all possibilities fail he has still always the impossible possibility of God. He has peace and joy that pass all understanding and which the world cannot give.

With this understanding of what is basic I would propose as the central assertion with which to organize the whole theo-

logical content, "God's dealings with men in the establishment of life-together-in-love." This, of course, is by no means the only possibility, but it seems to me that all of that to which the Bible witnesses can be brought into focus in this way in the dramatic terms of the Bible itself, in terms of the living God of love whom we know only in and through his *personal dealings* with us, which are always in terms of the I-Thou, in terms of personal address, calling for response in order that there may be true life-together. These dealings are always dealings of love and always have the same intent, life-together. God does many things in order to establish this life together. He creates, he orders and preserves the world; he also rules and governs, he deals in judgment as well as grace, he manifests his wrath when this is what the situation calls for, he redeems, he searches out the lost, he is with his church, he will ultimately achieve his purposes.

So as the different aspects of God's dealings with men in the establishment of life-together-in-love, all the familiar classical divisions of theology from the doctrine of God on through to eschatology can be taken into account in the following divisions:

1. The rooting of life-together in God's eternal purpose of love.
2. The doctrine of creation. The creative activity of God furnishing the theater for life-together.
3. Sin and estrangement from God as the destruction of life-together.
4. The re-establishment of the life-together in the fullness of time in the person and work of Christ.
5. The church as the new-born people of God, restored to life-together.
6. The final consummation of life together in the fulfilled creation.

This, however, is not to be taken as a strict temporal sequence, and it is not to be understood as though it were not always the same God. God is the God of holy love. As such he is creator, savior, Judge. These are not acts solely in the past or solely in the future, or solely in the present, but

they are all three, taking into account how differently time is thought of in the Bible, not as a succession of moments, but as the time for something. God's creative, redemptive, and judging activity is always in the moment.

III.

Beginning then with the doctrine of God, who is this God who makes himself known in his deeds? Of God as he is in and for himself in lordly isolation from the world we can really know nothing. We know only the God who relates himself to us and makes known to us his true heart and will. The rest is hidden and this will profoundly affect whatever may be said about the Trinity.

Moreover this God in his "naked transcendence" never appears directly. This is paganism. He comes to man always only through the medium of the earthly in what is designated as a "mediated immediacy."

This hidden God, who reveals himself, and remains hidden in his revelation, is the God of holy love, in paradoxical combination. He is the holy one in whose presence no one who rebels against him can stand, and yet he is the loving one who goes in search of the lost and who in his love will cover the sinner from his own wrath. This requires a realistic treatment of God's holiness and wrath, not only as outgrown notions of the vengeful, tribal God of the Old Testament, but of that God whose wrath is most fearfully manifested in the cross of Christ where it is demonstrated that only God's own love can conquer and save from his own wrath, and only God the Redeemer can save from God the Judge.

It is this God who is creator of the world. Creation, therefore, is the first of his acts of love, but as such it is by no means just an act of the past. This has *nothing* to do with possible cosmogenies. To acknowledge God as creator is always, first of all, the acknowledgment of a present relationship of absolute dependence upon the unmerited love of God, as Luther says, "God has made *me* and all creatures, and all I am and have I owe to his unmerited love, for

all which I am in duty bound to thank, praise, serve, and obey him."

IV.

Fully explicated, this points to the impassable gulf between creator and creature, impassable, that is, from man's side. It indicates a qualitative and not just a quantitative difference. Only God is self-subsistent. All else — and that means all else — all this vast, immeasurable universe in space and time and beyond that, all angels and demonic powers, or whatever other beings there may be, who either serve their Lord or revolt against him, all else is on this side of this creator-creature chasm and all owes its being to the absolutely creative fiat of that God who continually brings it forth out of nothing and preserves it over the abyss of nothingness, into which it would sink if at any moment he chose to withdraw his hand. Only this existential acknowledgment constitutes the affirmation that God is creator. And since he is the God of love, this includes the affirmation that God has not set man down in an alien and hostile world, but in a world so structured that it is a theater fit for the realization of his purpose. This involves this heady business of showing that the family, the economic order, the state, the cultural orders are God-willed natural orders given to man in love and setting him down in the midst of life-together, unable to live as an insulated individual but only in the mutual service of love.

To recognize what it means that man is creature is to recognize also what it means that man is in the image of God. This requires a spelling out, first of all of man's existential situation, of what it means to be a man in his peculiar position of qualitative distinctiveness from the animals as the crown of creation, set to rule over it, yet subject at all times to the conditions of his creaturehood. It requires also making clear how man is constituted by his relations, that he is not an independent self but a derived self and that he can be his true self only when he stands in the right relation to the author of his being and reflects what God

is, viz., love. This is therefore, the true image of God in him, and it is not his immortal soul. Therefore it should also be clear that man in his totality is the creature.

There follows also the realization that man is *sinner*. No man realizes the purpose for which he is made. This is the significance of the story of the fall, which is not just a Platonic myth illustrating the universal truth of man's finitude. It tells the story of every man from the first man to the last who does not realize the purpose for which he was created, to take his life from God in trust and give it back in grateful, humble obedience, by becoming the clear channel for God's love to flow through him to the neighbor. Every man, therefore, who is free but not absolutely free, out of the dizziness of this freedom, falls into sin and *is* a sinner. Not only does he now and then violate this or that law, but he *is* in the wrong orientation to God and therefore also to his neighbor, and at the heart of this wrong relation is his determination to live out of that which is under his control, he is unwilling to let go, and to live in faith in the love of God.

This also includes the recognition that the whole creation is adversely affected by the fact of man's estrangement from God and that the magnitude of evil in the world is not just due to lack of development, or that it is there only as somehow the necessary foil to the good. It would require taking seriously the full dimension of the mystery of the demonic.

But what this means to be a sinner, not to trust and not to love, is apparent only to him who sees this trust and love perfectly embodied in the only sinless one. Hence there follows all that must be said about the man Jesus, as the second Adam, who was in every point tempted like as we are, yet without sin, and who embodied in his life the life of perfect trust in God, unconditional obedience, manifested in his unqualified agape love of the neighbor — the unlovely and unlovable, the enemy, altogether for their sake and not for his.

V.

But there must be spelled out also the other side of this absolute and insoluble paradox, this mystery of the incarnation. Here in this man was God, upon the earth. His action was God's action. Here was not a prophet, but here was the one to whom the prophets pointed, doing for man what only God could do, covering his sin with his suffering love, and freeing man from the powers that held him in thrall — "God was in Christ reconciling the world unto himself." This therefore is the beginning of the new age.

Then there follows the doctrine of the church, in which the risen and ascended Lord is still present to his people in Word and sacraments. This requires, of course, a dynamic understanding of the Word in the proclamation of the Gospel as the creative, life-giving Word of God itself, whereby men have their sins forgiven, and are freed from their past and have opened to them a new future, as they are accepted as they are, while at the same time the new possibilities of love are opened to them. *All things become new.* This means the daily necessity of the rebirth for him who is always righteous and a sinner at the same time and who knows that he lives only by forgiveness, as trust is born again anew out of the death of mistrust, and love out of the death of hatred.

Where the Word is understood dynamically as the life-giving Word of God's own address, there the sacraments will also be properly understood and will not be "thingified" but will preserve the proper I-Thou relation.

Involved also is the recognition of the new law under which he who has been reborn operates. "Owe no man anything but

to love one another." No longer is the Christian bound by a code morality, but he is free to do what in each moment neighbor-regarding love requires of him in the precise situation in which he happens to be placed, in the assurance that God will cover with forgiveness the sin which is involved. This is in accord with a realistic doctrine of the calling which asks of every Christian that he be a little Christ to his neighbor, serving with the gifts that God has given. Every Christian may and must, first of all, serve his neighbor with the Gospel. But he must serve also with his other gifts within the given structures of God's world, the family, the state, the economic community, etc. This means that he must do what in those structures is demanded. He must not leave the world's work to the unregenerate and unscrupulous, while he secludes himself in his hermitage. This above all requires a proper distinction between law and Gospel.

All this means true eschatological existence, for the one who is redeemed lives in two aeons at once. The kingdom of God is for him both a present and a future reality. He lives under the present lordship of the gracious God in whom is his security in the midst of insecurity, forgiveness in the midst of guilt, life in the midst of death, companionship in the midst of loneliness. At the same time he looks forward to the fulfilled creation. His hope is in the resurrection of the dead and the new heaven and earth, that city foursquare, whose builder and maker is God, in which the tabernacle of God shall be with men, and they shall have no need of the sun, for the Lord himself will be their sun. Then shall be fulfilled that life-together-in-love which was prepared before the foundations of the world were laid.

Theology and Jewish Education

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I.

MOST JEWISH educators will not see a ready connection between theology and Jewish education. To one outside the field and particularly outside of Judaism such a situation must seem strange indeed. Every religion seeks to clarify and explain what it stands for and the field of education would seem to demand more in this respect than most other religious endeavors. Surely this is as true of Judaism as it is of Christianity.

That it is not may be traced to two widespread lines of reasoning. The first would insist that Jewish education is not exclusively religious education for Judaism is not merely a religion. Some would carry this as far as to insist that Judaism should now become a secular, non-religious cultural activity, as among the Yiddishists or some Zionist groups. Many others would argue that Jewish education may include religion for those who wish it, but it must include all the folk elements of literature, art, music and the like which are the heritage of the Jewish people. For many, Jewish education is a value in and of itself. Theology is neither required nor desired to explain, direct or evaluate it.

Even that large number, probably well in the majority, who would insist that Judaism is primarily a religion, would be uncomfortable at the pairing of theology and Jewish education. Many of them would insist that Judaism has no theology. There may be a Jew's theology, but not a Jewish theology. Judaism has no creeds and no dogmas. Besides the Jewish emphasis has always been on practice, not principles, on commandments, not concepts.

These attitudes are not new or recent among Jewish educators. They are, if anything, the harvest of the intellectual sowing of the twenties and thirties.

Jewish theologians, to return the compliment, have likewise paid but little attention to Jewish religious education. In the first place, it must be admitted, that there have been but few of them. They have had to clear many new paths in Jewish intellectual expression, and few have applied their efforts to the goals, the values, the limits, the necessities of Jewish religious education. Martin Buber, who has written comparatively much on education, has been concerned with the educative process in general rather than with the specific educational concerns of diaspora Jewry.

The one seeming exception to this estrangement, Mordecai Kaplan, but proves the rule. As Dean of the Teachers Institute of the Jewish Theological Seminary of America and as a stimulating and inspiring thinker and personality, Kaplan exercised a powerful influence on Jewish educators mainly in the period before and during World War II. Yet it was not his theology which won him adherents and evangelists. His concept of God as the Power making for salvation and of the Vocation of Israel was not what endeared him to his students and became the basis and goal of their effort. It was rather his social philosophy, his new definition of what constituted authentic Jewishness. By defining Judaism as a religious civilization he made it possible for many to equate religion with civilization and thus validate what had previously been primarily a religious commitment by many varieties of cultural activities.

It was, in fact, the anti-theological pole of Kaplan's system which made him so dear to Jewish educators.

Instead of theology, the ruling passion of Jewish educators before the war was psychology and pedagogy. Men steeped in the content of Jewish tradition, full of the love of Jewish life, they took their direction from the technical fields. The results were without precedent in the history of Jewish education and they are still the basis of all contemporary activity. They discovered the concept of curriculum making and the value of meeting a child on his own level. They created the first systematic and orderly patterns to guide Jewish education and graded them by age in terms of the capacity of the child. For the first time Jewish children received materials designed for them and not adult hand-me-downs. Administration, testing, evaluation, visual aids, and other fields all ripened under their care. It is a tribute to their work though a source of great shame to us today that there are still many schools which have not caught up to their achievements.

These innovations in Jewish education were enthusiastically received over the years by parents eager to benefit by every advantage America had to offer. Unfortunately this has given rise to a confidence, found in many areas of American life, that technical advances or adjustments can solve all problems. To the present moment the magic word in Jewish education is "curriculum." No matter what the problem seems to be, or what its roots are, the average lay leader or educator feels that what he needs is a new curriculum — or in this day of technological advance, new text-books, new visual aids, or even television from national headquarters!

It is true that there remains much of value that needs to be done in the technical areas of education. The more we learn in developmental psychology, particularly of the way in which religious consciousness and participation tends to grow, the better we will be able to educate our children in Judaism. This is clearly true in many other areas as well.

II.

Yet it seems also clearly evident that the end of the technical era is at hand. The momentum which the East European Jews and their rich Jewish life in their dense metropolitan settlements furnished to the previous period has now passed by. The Jewish community as a physical entity, as a social body, no longer provides Jewish direction to Jewish education. The decade since World War II, has seen the second and third generation families move to the suburban areas of third settlement. Their outstanding characteristic as a Community is quite the reverse of the past. It is a search for Jewish identity.

The process has been well documented by now and requires only the briefest mention here. The suburban Jew affirms his Jewishness. He's proud to be a Jew. In fact finding the old neighborhood forms of identity missing in the suburbs, he goes searching for a means of establishing his. He is largely a volunteer Jew — a Jew by his will to be a Jew. And the overwhelming pattern of his Jewish identification is religious. He joins a congregation. He sends his child to religious school "so he'll know he's a Jew."

To be a Jew means more and more to be a member of a religious group. On every side the secular and folk groups and activities, as against the religious, are tending to contract. In the field of education, the denominational groups continue to grow rapidly and will in all probability eventually co-opt the field. (Some of the Yiddishist schools have recently enjoyed a small boom. For parents who want Jewishness without religion, they have set up branches of their system, though in English, of course!)

To those who have argued all along that Judaism is primarily a religion, albeit the religion of a people, this new situation comes as a confirmation and a golden opportunity. To those who will insist that Judaism can be otherwise, at least the sociological facts should make clear the realities of American Jewish life. American Jewry is increasingly identifying itself as a religious group. Its education will be increas-

ingly religious education. And the answers it will give to the Jew who asks "Why am I a Jew? What does it mean to be a Jew?" will be religious answers. Psychology may help us with dynamics, pedagogy with efficient methods, sociology with descriptions of community. No science, no technical craft, can answer the questions about the meaning of Jewish religious identity. Judaism as a religion must explain itself, and when such answers are thought through seriously and in relation to one another they become theology.

III.

It is not that the three religious groups have not been ready with some answers. Their readiness to meet the needs of the present generation is in large measure responsible for their continuing return to the synagogue. Few would deny that their success has been far more organizational than educational. They have not yet faced the theological questions that stand before them nor given the theological answers which are requested of them, but have preferred to avoid the issue by burying their theological commitment under the maze of their activities. They have become too prosperous to want to uncover the harsh realities. Yet, even a cursory glance at the dominant educational motif of each group reveals an implicit religious view point which, when faced, raises many questions and asks for explanation.

Orthodoxy has insisted upon the intensive study of the sacred texts in the sacred tongue as the basis for diligent observance of the sacred law. Because this cannot be achieved in moderate amounts of time, orthodox education has been moving even from the every-afternoon school to the all-day school. Many orthodox leaders see in the Jewish parochial school the only solution to the high educational demands of their faith. This attitude is a logical outgrowth of the belief that God's revelation to Israel at Sinai was unique, and that both the Oral and the Written Law are God-given.

Reform Judaism has rather felt that it

could accomplish its basic educational function on the weekends supplemented by some mid-week instruction, with Hebrew a subordinate if significant curricular area. It has insisted on the importance of having each child grow up with full participation in the culture of the general community, and it has placed a premium upon appealing as directly as possible to the child's reason and emotions so that it may arouse and reinforce his Jewish belief. Behind this lies the conviction that Israel's spiritual relation with God is the eternal root of Jewishness, though different ages may act it out in different forms.

Conservative Judaism has tried to take the best of both positions. It has emphasized Hebrew as the major key to Jewish identification, thereby opening the door to Jewish law and literature. At the same time it has tried to emphasize modern Hebrew as the living language of the synagogue, the home and the Jewish people as a whole. While accepting the need for more time it has tried to find this during the summer rather than during the week, and in toying with the ideas of parochial schools it has limited them to the first few elementary grades. Here too, despite the clear social motivation, a theological position has been taken. Identification with the people of Israel is the root from which all else in Jewish religion flows, and the Hebrew language is the indispensable means for achieving it.

IV.

As over simplified as these typologies are, they are still true enough to the facts to permit us to identify the religious positions involved. It would be staggering to calculate the hours of effort, the sums of money, and the devotion of lives poured out in the educational institutions shaped by these convictions. Yet when we ask for the sort of thorough-going and searching exposition of these views which would validate or at least explain such concern, we cannot find them. There is prodigious effort to educate for Jewish religion but not much to think through what that religion

stands for in terms understandable to a man of this time and culture.

This improbable situation cannot long continue. The continuing dissatisfaction with Jewish education will drive the theological questions to the fore. Children sent to schools to learn about the Jewish religion, regardless of the branch involved, increasingly want to know what that religion believes and affirms. Parents, themselves facing the crucial issues of life, want to make certain their children are receiving a guidance they themselves need. And teachers and administrators as well will join them in asking the basic question of our day, "Why?" To avoid *that* religious question is to doom Jewish education to failure and futility. To answer it is to speak theologically — and for this theology is necessary.

It is not just the movement of the times which makes a confrontation with theology desirable, but the value that would accrue to Jewish education from an open and candid look at its religious objectives. Is it any wonder that Jewish religious schools have a continual sense of failure when they do not know exactly what it is they are striving for and can be Jewishly satisfied to produce? Serious theological searching alone can help Jewish educators determine what a religious Jew is in our surroundings, what the proper relationship between him and his God is, and how it may be expressed in a way at once traditionally authentic and immediately meaningful. Only when such a goal is clearly and convincingly set forth is it possible to guide our efforts or evaluate them with any sense of assurance.

Theology can also clarify the questions of content and method as well. What must a Jew know to be acceptable to God? What kinds of knowledge or what else besides

knowledge will help the Jew reach such a relationship? What are the limits of instruction in helping a Jew achieve this goal? What are its special contributions which it must make certain not to ignore?

These questions are but the beginnings of many which apply to Orthodox, Conservative and Reform Judaism alike. Each also faces the need to interpret its own unique position. If Orthodoxy would explain its attitude toward the Divine authorship of the Oral Law and determine the criteria by which it makes some parts of the tradition subordinate to others, it would supply intellectual motivation for participation in its system and justify the sacrifices involved. If Conservatism would elucidate the indispensable ingredients of identification with the Jewish people, it would have the priorities which should be assigned to the various components of its educational structure. If Reform Judaism would analyze what it means by Jewish faith and what it understands to be the content of revelation in our day, it would know the areas in which Jewish education today must differ from the past and in what directions its creative impulses must be applied.

It should be clear that the answers to these, but the beginnings of the questions, are not to be given by theology alone. History must supply the background, sociology the knowledge of the present, psychology the capabilities of the child. Many of the social sciences and educational disciplines will play a role in fashioning the full answers. What is critical is that Jewish education recognize that what it needs most at the moment is theology. It is the most significant discipline for Jewish education today.

The Meaning of the Eucharist

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PERHAPS no branch of theology bears so evidently the marks of past doctrinal battles as that on the sacraments. What was challenged of old has, naturally enough, been asserted and given place of emphasis in subsequent teaching. An unfortunate consequence of this inevitable procedure, however, has been that all too frequently one finishes a study of one of the sacraments without having received an integral and balanced insight into the significance of the total sacramental rite. Individual and separated truths have been considered, perhaps in great detail, but often they have not been placed in a proper perspective. Hence the student is keenly aware of certain aspects of the mystery but he does not have a vital appreciation of the whole.

The following brief explanation of one of the sacraments, the Holy Eucharist, is an attempt at an irenic and objective exposition (but not a *proof*) of what Catholics believe the Eucharist to be. The writer is convinced that it is basically such an approach that could be used to advantage by religious educators of whatever level. It is for this reason that he feels justified in offering this essay to a symposium on "Theology and Religious Education." For surely it is when treating of the sacrament of the Christian Church, the sacred rite that is itself the epitome of Christianity, that the question of *integral content* is of crucial importance. No amount of pedagogical method, which can and should be used to arouse and sustain student interest and to present the subject clearly, can ever compensate for the imbalance that is created when the *content* of what is taught, be it in religious textbooks of secondary or college level or

in theological manuals, is one-sided or incomplete.

The key to an understanding of the Eucharist is the realization that from beginning to end the ceremony of the Mass is a *sacred sign* which brings about or causes what it symbolizes.¹ For the Catholic the celebration of the Eucharist is a ritual drama portraying hidden spiritual realities which the power of Christ makes present and places at his disposal. In the language of the schoolmen the Mass is an *efficacious sign*.² If we would know what the Eucharist *does*, we must first see what it *symbolizes*. If we would know what it *is* in its innermost nature, we must know what it *is* outwardly. To begin a discussion of the supernatural realities of this sacrament without first studying exhaustively the external religious rite is to run the serious risk of only par-

¹Throughout this essay the terms "Eucharist," "Eucharistic celebration," and "Mass" are used interchangeably — and deliberately so. The writer wishes to avoid the somewhat unfortunate division between the Eucharist-as-sacrifice and the Eucharist-as-sacrament which has been common in theological circles for some time. This dichotomy, however, does not have really ancient roots in the Church's past. St. Thomas, for example, does not employ it in his *Summa Theologiae*. The Eucharist is *one*, totally sacrificial and totally sacramental. Even when received outside of Mass, it is still always a partaking of the Victim of the sacrifice of Christ and of his Church.

²Perhaps the finest recent explanation in English of the Catholic Church's teaching on the sacraments is to be found in "Two Approaches to Understanding the Sacraments," by Godfrey Diekmann, O.S.B., in *Worship* (The Liturgical Press, Collegeville, Minn.), October 1957, pp. 504-521. This excellent brief article should be brought to the attention of Catholic and Protestant readers alike. Both will profit immensely from the clear, balanced, and refreshingly objective presentation of the author.

tially perceiving, at best, the supernatural realities themselves. For note this well: the Eucharist is not merely a sign which achieves certain spiritual effects; it is a sacred sign which brings about these effects *insofar as it symbolizes them*. If we want to know what the effects are, we must first learn to "read the sign."³

Here, as in the case of all the sacraments, Christ has been true to what we may call "the principle of the Incarnation." The eternal Word of God, "the only-begotten Son who is in the bosom of the Father" (John 1:18), has revealed the Father to us *through his human nature*. To know deeply the holiness, mercy, love, and justice of God, we must contemplate the Incarnate Son of God, the Word-made-flesh, in the days of his life, death, and resurrection upon this earth. "Philip, he who sees me, sees also the Father" (John 14:9). Jesus is the great sign or "sacrament" of the Father, "the image of the invisible God" (Colossians 1:15). So, too, in the sacraments of his Church, which is the extension in time of the mystery of the Incarnation, Christ clothes what "no man has at any time seen" (John 1:18) in what is visible and tangible — water, oil, bread and wine, prayers, gestures, and rites. Men are not angels. They can rise to an understanding of the unseen only by means of the seen. The Incarnation is proof conclusive that God respects man's nature and that the worship of the Father which must be "in spirit and in truth" (John 4:24) does not imply a disavowal of external religious rites.

Furthermore, to the natural sign-value of simple elements Christ adds new and transcendent meaning which makes them divinely enriched symbols of the hidden realities which they confer. It is not that Christ is bound by the limitations of these

most humble of God's creatures. Rather he exalts and ennobles them; he makes of them, in his hands, instruments for the hallowing of men. In so doing he has satisfied the deepest needs of man, who is himself a wondrous and awesome compound of matter and of spirit.

Finally, when we say that the Eucharist is a sacred sign, we understand this expression in no narrow, limited sense. We do not have in mind simply the bare elements of bread and wine and the few absolutely essential words spoken over them without which there would be no Eucharist. No, it is the whole sacred ritual, the totality of prayers, gestures, and ceremonies, of all that makes up the celebration of the sacrificial Supper of the Lord that speaks eloquently to us of the true nature of the Christian Eucharist. We can ill afford, then, to neglect a careful analysis of the total sacramental rite. This final observation made, we can begin our study of the Eucharist.

A. THE PRESENCE OF JESUS AND OF HIS REDEEMING SACRIFICE

1. *The symbolism of the bread and wine and of the words of consecration spoken over them.*

It is the traditional teaching of the Catholic Church that through the consecratory prayer spoken by the celebrant the simple elements of bread and wine present upon the altar are transformed and become the body and blood of Jesus, slain for our sins and risen for our justification. Or, in other words, there becomes present upon the altar Jesus Christ himself in the mystery of his victorious death. "For as often as you shall eat this bread and drink the cup, you proclaim the death of the Lord until he comes" (I Corinthians 11:26). If this effect is wrought, it must, we have seen, be symbolized for us. How is this done? First of all, each of the sacred elements in conjunction with the formula spoken over it is itself a sign of Christ as victim. The bread, hard and firm, fittingly represents the body of Jesus given for us. The wine, too, is a symbol of Christ's immolation; for it vividly recalls the blood of our Redeemer poured

³Godfrey Diekmann, op. cit., p. 508: "... sacraments cause what they signify. The sign, therefore, comes first and must remain so. For the causality is co-extensive with and determined by the sign. The sign is not just an interesting phenomenon which happens to be attached to sacraments (Hugh of St. Victor). Rather, only a correct and full reading of the sign can tell us what is being caused" (emphasis added).

out in sacrifice.⁴ Too, the fact that the bread and wine are each separately consecrated and placed apart, side by side throughout the Eucharistic celebration, further evokes the image of the body drained of its blood and of the blood shed to its last drop.

We note in passing, however, that the role which the bread and wine play as signs of Christ's sacrifice is not their only role. As we shall see, they have other — and more natural — roles as sacred signs in the Eucharistic rite. For it can hardly be claimed that bread and wine are naturally and immediately signs of an immolated body and of sacrificed blood. It is perfectly natural for them to be separated, and thus they do not spontaneously and merely of themselves suggest to us a body and blood in a state of violent separation. Nevertheless Christ has deliberately chosen them to be signs of his saving death, and they thus become, in the full context of the Mass, divinely fitted to bear this new meaning.

2. *The symbolism of the offering of the consecrated elements.*

It is not only the bread and wine themselves together with the essential consecratory words (the narration of the institution of the Eucharist in the context of the canon of the Mass) that speak to us of the presence of Christ and of his sacrifice. The entire ritual or liturgical offering of the consecrated bread and wine (the prayers and gestures of the celebrant) symbolizes in a dynamic way the sacrifice of the victim represented by the elements themselves.⁵ It is not a victim in a static state of immolation which is symbolized for us; the very offering of that victim is portrayed before our eyes. The celebrant, at once, in this offering, the instrument and representative of Christ and the leader and representative

of the entire worshipping assembly, shows by his active liturgical offering that it is the entire Church, the holy People of God, that is offering the one, eternally perfect sacrifice of Christ to the Father.⁶

For make no mistake about it. There is no new immolation of Christ at the Church's Eucharist. The Mass in no way "competes" with the sacrifice of Jesus accomplished once for all in the days of his earthly life. "... but Jesus, having offered one sacrifice for sins, has taken his seat forever at the right hand of God, waiting thenceforth until his enemies be made the footstool under his feet. For by one offering he has perfected forever those who are sanctified" (Hebrews 10:12-14). The Mass does not, in the strictest sense, even "renew" that sacrifice. It renders it present as it now exists in heaven, where the self-oblation of Jesus begun in the womb of his mother and brought to climax upon Calvary is eternally ratified; and where the acceptance of that self-oblation by the Father made manifest at the moment of the resurrection (equally necessary to the sacrifice) is continued for all eternity. Thus the Eucharist is not an independent sacrifice, one in its own right. It does not redeem us. Rather it makes present for us and puts at our disposal the only sacrifice completely pleasing to the Father, that of His Incarnate Son.⁶

⁵See the prayer recited in the Latin rite immediately after the consecration of the Mass:

"That is why, O Lord, we your servants (the clergy) and all your holy people as well, recalling the most blessed Passion of this same Christ your Son our Lord, likewise his Resurrection from the grave, and his glorious Ascension into heaven, offer to your excellent majesty from your own gifts and presents a victim that is pure, a victim that is holy, a victim that is without spot, the holy bread of eternal life and the chalice of never-ending salvation." Note that it is the Church which offers Christ's sacrifice to the Father. The active offering made by Christ at the Eucharist is not asserted but is implied by the fact that at Mass the celebrant is always viewed as acting in the name and in the person of Christ. All the sacraments are viewed by Catholics first and above all as "acts of Christ."

⁶Thus when we say that the sacraments "cause" grace, we do not mean that they win for us a

⁴For an analysis of the sacrificial ideas contained in the "words of institution," see the fine study of A. G. Hebert in *The Throne of David*, chap. VIII, "The Sacrifice of the Messiah," pp. 187-210. See also "The Eucharist in the New Testament," by P. Benoit, O.P., in *Scripture* (Thomas Nelson and Sons Ltd., Edinburgh), October 1956, pp. 97-108.

3. *The offering of bread and wine.*

A further examination of the sacred sign gives us even deeper insight into the meaning of the Eucharist. A study of the liturgical texts of the Mass, especially the "secret prayers" or "prayers over the offerings" immediately preceding the Eucharistic canon, shows that the sacrifice proper of the Mass begins with a genuine offering of gifts on the part of man. Bread and wine, produced in their final form by man and therefore aptly symbolic of man and of his life, are withdrawn from profane use at the offertory of the Mass and are presented to their Creator. The Church prays that God will accept them, take them wholly into His possession, and, finally, transform them into the body and blood of the unique victim of the one acceptable sacrifice.⁷ And it is in virtue of the transubstantiation (the transformation of the elements at the consecration of the Mass, when the celebrant, acting in the name and in the person of Christ, pronounces the words, "This is my body. . . . This is the cup of my blood. . . .")

share in the divine life of themselves. Christ redeemed us once for all by his life, death, and resurrection upon this earth. Nothing can be added to his all-sufficient work. The sacraments "cause" grace in the sense that they are instruments in the hands of Christ whereby his perfect redemption is applied to us here and now, whereby it becomes for us a "gift," a "grace." Likewise the Mass does not redeem us of itself but rather makes Christ's redeeming sacrifice present for us.

⁷See, for example, the secret prayer for the Mass of Thursday in Passion Week:

"Lord our God, you have bidden us present as gifts to you those things, especially, which you have created to nourish us in our weakness. Grant, we implore you, that they may help us in this life and accomplish for us an eternal mystery (*sacramentum aeternitatis*)."

See too, the very terse Roman secret for Monday in the first week of Lent:

"Lord, hallow the gifts we have offered to you and cleanse us from the stain of sin."

It should be obvious that since the Eucharist is primarily the offering of Christ to the Father, we do not make an absolute and independent offering of bread and wine. There are not two sacrifices at Mass. Still there is a genuine offering of bread and wine, but always bread-and-wine-to-be-transformed. We offer ourselves and our lives, too, at the Mass, but always ourselves-in-union-with-Christ. Some authors speak, therefore, of the "provisional sacrifice" of bread and wine.

over the bread and wine) that man's initial offering of bread and wine is accepted by God and at the same time is changed into the only true sacrifice and victim, Jesus Christ, offered once and eternally offered, immolated and risen. Christ and his sacrifice become present and become *ours* in order that we may offer his sacrifice with him to the Father.

Thus the self-offering of Christ, symbolized in the sacred rite by the consecrated elements over which Christ's own words at the Last Supper have been spoken, becomes our offering; and our initial offering, symbolized in the sacred rite by the bread and wine over which a prayer of oblation is spoken, is changed and becomes his. Then it is that the entire Church, Head and members, offers itself to the Father. "Christ is the Priest: he the offerer; he, too, the oblation. He willed that the sacrifice of the Church be the daily sacred sign (*sacramentum*) of this mystery. And since the Church is the body of Christ, who is her head, she learns to offer herself through him."⁸

B. THE SPIRITUAL EFFECTS OF THE SACRIFICE OF CHRIST

The Eucharistic celebration symbolizes and renders present not only Christ and his sacrifice; it also symbolizes and therefore realizes the ultimate end of that sacrifice — the formation of the People of God, a holy people, one with the Father and with one another in and through Christ. True, it would be more accurate to say that it is the presence of Christ and of his sacrifice that causes these effects, but nevertheless always *in and through the outward sacred sign*. To grasp aright the spiritual effects of the Eucharist we must once again contemplate the sacramental rite itself.

1. *The Eucharist a sacred banquet.*

We have spoken at length of the Mass under its sacrificial aspect: of how at one and the same time it is a sign of man's self-

⁸St. Augustine, *The City of God*, Book 10, chapter 5.

offering and of Christ's; of how in all truth it is a sign of the sacrifice of what St. Augustine so happily calls "the whole Christ." Much more, however, remains to be said of the symbolism of the external rite. Christ gave us the Eucharist as a sacrifice, indeed, but also as a sacred and fraternal banquet. And it is not simply a question of a sacrifice which is followed by a banquet; it is a sacrifice which is *one with that banquet*. It is a sacrifice which has been grafted onto the structure of a sacred meal and is conveyed to us by that sacred meal. Indeed, it would not be inaccurate to describe the consecratory prayer as it came to us from the lips of Jesus as the transformation into a prayer of consecration of a table blessing pronounced over bread and wine in the course of a sacred Jewish meal. True, this blessing, this prayer of thanksgiving or "eucharist," is charged with sacrificial overtones and the food to be consumed is thus representative of a sacrificial victim. But the essential structure of the rite is still that of a sacred meal. Food is brought forth, blessed, and eaten. The Eucharist is in its entirety the Supper of the Lord, just as it is in its entirety the Sacrifice of Christ and of his Church. The very blessing of the food to be eaten makes it to be a sacrifice. Sacrifice and banquet are one in the Eucharist.

Previously we have seen that the bread and wine symbolize the sacrifice of Christ and the self-offering of man. Now we let these elements speak to us, as it were, in their most native tongue. They are *nourishment*. They sustain and strengthen the life of man. Hence they are signs to us and causes of that abundant life which Christ came to give through his atoning death. And since they are apt symbols of *complete* bodily nourishment (food and drink), they tell us that Jesus is the complete spiritual nourishment of man.⁹

Furthermore the consecrated bread and wine are received in the course of a ritual meal by the entire community. An ordinary meal, especially on a festive occasion, has something of the sacred about it. It has a strong, unifying effect upon those who partake of it. Friendships and family ties are strengthened by the breaking of bread together. Hence the Eucharistic banquet is a powerful symbol and cause of that fraternal union which has always been recognized as the special effect of the "sacrament of love." "Because the bread is one, we though many, are one body, all of us who partake of the one bread" (I Corinthians 10:17). The Eucharist makes us spiritually one because we all receive the one, undivided Christ. It is the sacrament which builds up and strengthens the Church, the People of God. And because the Christ that we receive is the very sacrificial gift which we have offered to the Father, we are united also with the Father when He thus graciously returns the Gift to us.

Union with God and with one another in and through Christ is precisely what is meant by charity. That is why the Eucharist is above all the sacrament of charity. The purpose of the Eucharist is as all-embracing as the redemption itself. The grace which it confers will achieve the great ends of the redemption. It will build up the body of Christ which is the Church. It will form the New Israel, the People of God who have been washed clean in the blood of the Lamb and who daily feed upon his immaculate flesh. It will make of sinful men a Temple holy unto the Lord in the Spirit. St. Thomas is echoing the tradition of twelve hundred years when he states again and again throughout his study of the Eucharist: "The ultimate effect — *res ultima* — of this sacrament is the unity of the Mystical Body"¹⁰ St. Augustine, too, whose

⁹For the first millennium of the Church's life the symbolism of the bread and wine as signs of *complete* spiritual nourishment was the one most frequently commented upon by the theologians of the period. See the abundant evidence given by M. Lepin, p.s.s., in his monumental *L'idée du Sac-*

rifice de la Messe d'après les Théologiens depuis les origines jusqu'à nos jours (Paris, Beauchesne, 1926).

¹⁰*Summa Theologiae*, III, qq. 73-83, *passim*.

habitual view of the Eucharist was directed toward the *res ultima*, tells us even more strikingly: "Since you are the body of Christ and his members, it is your mystery which is placed on the Lord's table. It is your mystery which you receive."¹¹

There is another and final important truth about the spiritual effects of the Eucharist which is taught to us by the external religious rite. It is this. The fact that the Eucharist is given to us under the sign of food tells us clearly that this sacrament will achieve its effect — spiritual nourishment — in a manner analogous to ordinary bodily nourishment, namely, by gradual and repeated assimilation. Our transformation into Christ which is to be effected by the Eucharist is not to be thought of, therefore, as the work of a single day. One Holy Communion will not make us saints, nor in the normal workings of His providence does God intend that it should. Rather it is a work of gradual, imperceptible transformation into Christ, to be realized by frequent and even daily reception of the Bread of Life.

C. THE EUCHARIST SEEN IN ITS FULL PERSPECTIVE

Thus far we have tried to understand something of the inner meaning of the Eucharist by a prolonged analysis of the external sacred rite. In doing so, we have been faithful to the sacramental principle and have tried to read the sign aright. But throughout it was the sacred rite itself, considered somewhat as an independent thing, that was the object of our study. The full and deep theological significance of the Eucharist cannot be grasped, however, unless the sacrament is placed in the context of "salvation history," unless it is seen as fulfilling a specific role in the total plan of God for His creatures. Here, too, it is the external sacred sign, the Eucharistic rite itself, that will guide us to the knowledge of hidden truths.

In the pages of Sacred Scripture the Eucharist appears clearly as occupying an intermediary stage in the accomplishment of the eternal plan of God to make all men one in Christ and thus to form them into a holy and priestly people. It is seen as a fulfillment of past hopes and a pledge of future blessings. And it is the outward sign of the Eucharist, that of a sacred meal, that tells us this.

First of all, the Eucharist is seen as the fulfillment of the Passover meal of the Old Covenant. The Passover, we recall, was a solemn, liturgical, sacrificial meal enjoined upon the Chosen People of old to perpetuate the memory of their deliverance from bondage in Egypt and their formation into the People of God. The Last Supper, the first Christian Eucharist, was engrafted upon the Passover meal itself and was the fulfillment of the ancient type.¹² It is the banquet which makes present for us the mystery of the redemptive work of Christ, whereby we were delivered from the bondage of sin and made into the new People of God, whereby we were called out of darkness into the marvelous light of God (1 Peter 2:9).

Last, we find a third banquet spoken of in Scripture. The Eucharist Supper, while a fulfillment of the ancient Passover meal, is in turn a pledge and type of this repast. We refer, of course, to the final messianic banquet spoken of in both Old and New Testaments.¹³ The final, eschatological period was constantly referred to under the figure of a banquet wherein the People of

¹²It is highly probable, at the very least, that Christ gave us the Eucharist while he was celebrating the Jewish Passover. Even if such were not the case, it is certain that the Last Supper, the first Eucharist, was a sacred ritual meal, one filled with paschal, redemptive themes. See J. Jungmann, S.J., *The Mass of the Roman Rite*, I, pp. 7-10; P. Benoit, O.P., "The Holy Eucharist," in *Scripture*, October 1956, pp. 99-102.

¹³See Isaiah 25:6 ff; 55:1-3; Matthew 8:11; 26:29; Luke 14:15 ff; 22:28-30; Apocalypse 19:9. See also the pseudepigraphic Book of Enoch 62:13-14; also, in the Qumran Literature, *The Manual of Discipline for the Future Congregation of Israel*.

¹¹Sermon 272, PL 38, 1247.

God would be gathered round the Messiah in unending peace and happiness. Jesus himself alluded to this messianic banquet at the Last Supper itself: "But I say to you, I will not drink henceforth of this fruit of the vine until that day when I shall drink it new with you in the kingdom of my Father" (Matthew 26:29). In giving us the Eucharist in the form of a sacred meal he teaches us forcibly that the Christian Eucharist, while a fulfillment of the shadows of the past, is itself a pledge of that more perfect day yet to come when we shall all be gathered round our risen Lord in the kingdom of his Father. Hence the eschatological significance of the Eucharist, rooted in its very structure as a sacred meal, is of prime importance. The Eucharist is *sacramentum futuri*, an earnest and foretaste of the Last Day, of the Return of Christ. Yet it is not just a sign of the future. Here and now, in this midway point in salvation history, in the working out in time of the eternal plan of God, the Eucharist brings us the same risen Lord apprehended by faith whom we shall behold and possess in vision at the Last Day. The Eucharist is, in all truth, "realized eschatology."

It is a commonplace to observe how keenly the first Christians were aware of this aspect of the Eucharist: how it was at the celebration of the Lord's Supper, above all, that our first fathers in the faith longed for and eagerly awaited the return of Christ which would inaugurate the eternal messianic banquet; how they would pass the night of Saturday in intense prayer and watching for the return of the Lord and would celebrate the Eucharist on Sunday only when they realized, with the advent of dawn, that again he had delayed his coming — for just a while. The celebration of the Eucharist was for them a "second-best," but one which only deepened their souls' longing for final, perfect union with Christ, a longing summed up in the oft-repeated "Come, Lord Jesus!" We are the heirs to this faith of our fathers, and we poorly appreciate our patrimony unless we

share with them their broad and rich vision of the place of the Eucharist in salvation history.

CONCLUSION

We began our study of the Eucharist by recalling that sacraments are efficacious signs and that what they bring about is symbolized for us by the external religious rite. Perhaps it would be helpful, by way of conclusion, to list the truths taught us by the Eucharistic celebration.

1) The Eucharist makes present for us the one, perfect sacrifice of Jesus Christ offered once for all in the days of his earthly life.

2) The sacrifice of Jesus is put at our disposal so that we can offer it to the Father. It is now the sacrifice of the whole Church, Head and members.

3) The Eucharistic sacrifice is seen all the more to be *ours* when we realize that it begins with a genuine offering of gifts of bread and wine (representative of us and of our self-offering) which we continue to offer to the Father after they have been changed into the sacrifice of Christ.

4) In its entirety a sacrifice, the Eucharist is in its entirety a sacred banquet, one which symbolizes and deepens the unity of the Church.

5) The Eucharistic elements are likewise signs of and causes of complete spiritual nourishment. Their very nature as food tells us that the spiritual growth which they promote will be a gradual process and that it will depend, in large measure, upon a frequent reception of the Bread of Life.

6) The Eucharist is seen as standing midway in salvation history. It is the fulfillment of what was promised in the Old Testament and the pledge of blessings yet to come.

7) If the Eucharist were to be described in a single phrase, it could, on the basis of a study of the external sacred rite, be called "the sacrifice-banquet of the whole Christian Church."

Theology and Method

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I.

THEOLOGY has been standard equipment for the church, and coincident with its history. It has provided a constant check point regarding man's status before God by the development of an orderly body of dogma. Although data and processes are used empirically to make the content comprehensible, theology rests heavily upon insight, speculation, theory formation, and religious faith. It is not tied to experimental and measuremental operations. It is free to search for the underlying impellents within God's nature and man's behavior.

Educational method, on the other hand, proceeds somewhat differently. In the church, its basic aim is to establish lines of communication between the mature and the immature elements in the religious community. However, it has been caught up in a logical positivism which has caused it to focus upon the observable data and sensory constructs within human development without sufficient attention being given to the multidimensional and complex factors with which theology deals. Only too frequently this has widened the gap between theology and method. Method has viewed itself as a corrective for the wild and unwarranted speculation to which theology is vulnerable, and in seeking to give the school of the church clear operational significance, theory formation and even faith have given way to the establishment of arbitrary-seeming equivalences. To caricature: memorization is learning, information equals cognition, seeing is believing, constancy equals loyalty, etc.

Moreover, Christian educators have not

always agreed on the meaning of the term "theology." It has been viewed on at least two levels. First, it is understood as dogma for which the church stands responsible. R. C. Miller stresses this usage in his definition of theology as "truth-about-God-in-relation-to-man."¹ This is a substantive definition, denoting the centrality of concept as the theological presupposition for the church's educational enterprise. A second level is somewhat different and possibly more useful in conversation between theology and method. It is stated by D. S. Adam in this way.

Theology is a science which, by the right use of reason, in accordance with proper scientific method, correlates, systemizes, and organizes the matter of human religious experience in such a way as to reach a unified body of coherent doctrine, fitted to satisfy the mind's demand for truth, and to furnish guidance for the practical life.²

James Smart gives a similar definition more specifically for Christian education when he says that "Theology is simply the Church taking with utmost seriousness the question of its own existence and inquiring with utmost thoroughness at what points it is failing to be the Church of God."³

¹Miller, R. C., *The Clue to Christian Education*. New York: Charles Scribner's Sons, 1950. p. 5.

²Adam, D. S., *H. E. R. E.*, vol. 12, p. 293.

³Smart, James D., *The Teaching Ministry of the Church*. Philadelphia: The Westminster Press, 1954. p. 33.

While these latter definitions contain substantive goals, they also suggest that theology is an activity which presupposes method in its own right. Theology, according to these definitions, is a method of substantiating as well as the substantiation. It is discourse as well as doctrine; method as well as concept.

Adopting a definition of theology which includes a developmental process presents a problem basic to method, and in addition, the method of doing things which seem entirely different. The theologian allegedly is occupied with the development of substantive truth; the Christian educator is nominally concerned with developing theologians. Although on the surface it may seem that these are objectives difficult to resolve, they are really aspects of the one central educational task of the church. For the Christian Church, educational method is theological method. Its unique function is to reflect upon the will of God, search for its evidences in the revelation of Jesus Christ and govern its life by what it finds. Neither theology nor method simply invites the other into its concerns. Both have the same concern, and are thereby involved in the same task.

Therefore, this makes the distinction between the professional and the lay theologian immaterial, though present. It is interested in the methods employed by both layman and professional to develop their belief systems, whether it be at the point where the non-professional is throwing his apple into the basket, or at the point where the professional is sorting the contents of the basket to formulate the dogma.

Such an assumption adds another dimension by asking whether there is anything in theology *per se* which provides a methodological orientation. It is no secret that the church, in taking over the tenets of learning theory, has traditionally identified itself with other educational agencies in our society. It has used their techniques without generally determining whether they have relevance for the particular theological context in which the educational work of the church is being carried on. In the main,

the church has not developed its own methodology, certainly to the degree it has developed its theology.

Most seriously, perhaps, is the failure of the church to define explicitly what it expects to happen in the lives of its adherents. The standard expectancy is stated by Miller in this way.

To accept Jesus Christ as Lord and Savior, to be baptized in that faith, to follow Christ, to worship God every Sunday in his church, and to work and pray and give for the spread of his kingdom — these are men's responses to what God has already done for them in and through Christ. The path is open for men so that they can with confidence face every experience which life presses on them.

The New Testament knows no other religion than this.⁴

This is the way man is expected to respond, but the term "responses" raises scores of questions for method. Is the response active, or simply reactive? What roles do such factors as unconscious determinants, the nature of the learning process, personality growth, the values of reward, and the importance of early training play in the response expectancy? The problem of human response is quite complex, and when it involves the covert factors of religious faith and insight, it becomes terribly confounded.

II.

How, then, can method be defined for theological development? At its broad base, method is movement; it is the "way" (*hoda*) one "goes after" (*methe*) something. For education in the church, this movement takes on two forms.

First, it is coping movement, or a "coming to terms with." It is an activity generated by the feeling of encounter. It is the constant confrontation of embarrassed man with God and the world around him. Theology has constantly argued that coping movement is conative. The person is searching in his encounter for something substantive. It has been agreed that man is moving toward a "right relationship" to

⁴Miller, *op. cit.*, p. 27.

God, but it has not been easy to describe this right relationship, and this must be done before method can be effective.

Theology suggests the term "sacrifice." No other word more fully expresses the nature of Christian maturity; it is the word of the cross. Jesus was *in* God, and as well, *in* man. This is the paradigm of "right relationship." It is the identification of man with himself, other selves and the Ultimate. The Church School class and every other agency in Christian education functions within a context of interpersonal identification wherein, to the extent that He is permitted, God becomes man. This kind of education can be duplicated nowhere else in the society. Its goal is that the person *becomes* theology. He does not merely learn it, or react to it in acceptable ways, or merely find satisfaction in what it can do for him. Rather, he lives within all that theology has to offer him.

Method is not only coping movement, it is also expressive movement. Doing and learning are somehow related, although in what way we are not quite sure. It is common knowledge, however, that humans possess marvelous equipment for expressive behavior with which they bombard their world. Methodology aims to control and direct the barrage so it will select the right targets and hit them with the appropriate intensity. The church is no newcomer to the business of expression control, since its objectives are primarily regulatory.

What has the Christian gospel said traditionally about expressive behavior? A starting point might be the term "ritual." Admittedly, putting ritual and children together is like trying to rivet a custard, but ritual here is understood to be not the established ceremony of the church, but the expressive movement engendered by "coming to terms with." In a very strange way, the gospel has suggested we "do by learning." Here is yet another contribution of theology to educational method. It makes spirit and being basic to action. It suggests that its creeds, worship forms, and activity in the world be rooted in a pervading mood. This is a quite different methodology than that

which would be basic in learning to operate IBM machines, or to say the Ten Commandments. It is grounded in more than learning theory. It is based upon a concept of growth in human life in which expression emerges from the felt compulsion of the resident gospel.

Hence, theological method proceeds in these two assumptions: (1) that at every stage of his growth, the Christian must be encouraged toward an inner movement of life by which he comes to terms with a revealing God with whom he finds identification, and (2) that this identification produces a ritualizing of redeeming love.

III.

It is not a simple matter to determine how method, thus defined, is to be implemented. In making a hypothetical rather than practical approach to method, the answer to "how" should be set in more dynamic terms or from the nature of the roles played by the elements involved in theological method. There are four such elements; (1) the teacher, (2) the Christian heritage, (3) the church, and (4) the pupil.

(1) The teacher. There is a notable neglect of the part the teacher plays in Christian education. This is due partly to the tendency to view the educational task in terms of the dynamics of the entire group, and partly to the tendency to make the teacher the "whipping boy" for many of our ills, especially those arising out of authority-centered method.

The teacher, however, is a necessary intrusion between culture and person at any level, and the ills for which he is held responsible should not becloud his importance. Again, it is in this area where the church has generally failed to generate its own thinking. One only need picture a learning situation in the church to see the importance of the teacher. He is the initiator of the total activity. He is responsible for establishing the level of religious insight he wants the group to attain. He embodies the elements of Christian maturity and theological orientation against which

the pupils will test their beliefs and behavior. For the hour or two he is with his pupils, his responsibility ranges from that of a surrogate parent (if he works with children) to that of elder brother (if he works with adults).

How does he develop method? First he provides the mood level of the group. He sets the spiritual limits and establishes the theological arena in which the group functions. He may not have competency at all points, but he feels theologically secure. He is a mature element in the situation. He offers this maturity for support and guidance, and withholds it when others in the group are acting in the direction of their own maturity.

The traditional model of the teacher in the church has been taken from the preacher, the solo performer. His is the litany of the lesson which the immature hears and learns. In it the learner acquiesces and obeys. It is only the amateur who attempts to handle the group single-handed. When he wakens to his own theological quest, he sees himself involved in the total mood, albeit at a more mature level. In other words, the teacher can establish only that quality of mood which is consistent with his own life style. Here is the primary method for Christian nurture, for it is the communication of spiritual information which introduces the pupil to that which is unique in Christian education, the domain of the spirit. Responsibility for facilitating this process falls squarely upon the teacher.

Second, the teacher is responsible for the lesson. No matter how excellently the teacher can create a mood for learning, if there is no lesson, nothing is learned. How is lesson material derived? It is developed not only from printed words in lesson books, but as well from the nurtural status of persons involved in the learning-teaching situation. It might be said that the lesson is determined by the difference in the maturation level between pupil and teacher. In other words, the lesson should focus somewhere beyond the level of the pupil and within the maturity range of the teacher. The teacher

of religion can communicate what others have to say only if somehow these data have significant meaning within his own belief system.

The lesson is structured. Gordon Melvin⁵ suggests that the more or less stable elements (content and values) in the lesson are mounted and remounted *in the situation* as the pupils and teacher interact. The Christian religion is always immediately relevant. It is here and now the propiate acts of feeling and faith. The lesson itself is living itself. The teacher is engaged in much more than a "preparatory session." All that theology, the church, community, and love are to mean in the lives of the pupils are structured in the lesson.

Third, the teacher is the key figure in evaluating the progress of Christian growth. There are no satisfactory methods of doing this. The church needs to work on the hypothesis that it is doing more than merely working for survival to show that good schools of the church produce Christian people. Such study would provide guidelines to help teachers evaluate their progress.

Teaching is highly complex. It must deal with the countless variables in human nature, and work against feelings of frustration and failure. However, *method* is more nearly synonymous with *teacher* than with any other word in our educational vocabulary. For Christian education, the teacher not only represents the church's body of dogma, but is as well and more significantly, the dynamic embodiment of the theological process.

(2) The heritage. A. Victor Murray⁶ has done us real service by showing the fallacies of educational method which relies wholly upon atmosphere, instruction, and relevancy. For him, the heritage, or

⁵Melvin, Gordon, *General Methods of Teaching*. New York: McGraw-Hill, 1952.

⁶Murray, A. Victor, *Education Into Religion*. New York: Harper and Brothers, 1954.

"that which is about God," should occupy a dynamic role in the educational work of the church. The heritage is sometimes referred to as the *content*, and this is a weak term to describe such a strong factor. Content suggests cargo, baggage, weight, burden, and it is to our discredit that theological truth is too often understood as exactly this. Of course, changing the name will not change the impressions people get, but if the dogma of the church could be incorporated more dynamically into its teaching function, we might expect a renaissance of interest in doctrine and belief.

For this to happen, the heritage will need to be viewed not as something to be taught, but as something that teaches in its own right. The heritage is integral to educational method not as something worked on by the tool called method, but rather as an ingredient in method. It pushes right into the class session. From this "intruding" heritage as well as from the "intruding" teacher there emerges the techniques for learning.

The techniques are many. Melvin has a suggestive list.⁷ To this can be added others more germane to the work of the church. *Role technique* is one of the more promising of the recently developed class procedures. By using the historical records, the group works through the foreground details to the spiritual problems that confronted the people who gave us the records. These reproductions are made through drama, art, music, and worship.

Another technique is the use of the *critical incident*, in which the group duplicates, as nearly as possible, the moments and incidents which were responsible for the birth of those elements which now form the important aspects of our dogma. The altar, for instance, should not be long a part of the classroom setting of the pupil before he confronts its incidence as well as its presence. He should understand the "crisis" that brought the altar into the religious life

of the religious community. These examples are given to press for the type of techniques that will help the pupil be one with those who have given birth to our belief systems. The heritage of the church can become methodologically valid only if the techniques permit close identification with its sources.

(3) The church. In the light of the last point, the church becomes the "heritage personalized." from the beginning of time, the establishment of sacred truth has become a rallying point for community. The Christian revelation is no exception in principle, but a marvelous exception in the nature and quality of the community. The revelation of God in Christ is more than a rallying point; it is the place in the heritage where the truth becomes Person. The church today is the continuing personalization of the Christian revelation.

The church as a living, dynamic community becomes an element in educational method. It is far more obscure than the part played by either the teacher or the heritage. It is more indirect, implicit, and more intimate. It is the surrounding fellowship carried into every class. It defines for the teacher the plans for confronting and evangelizing the world, and keeps him aware of the growth of its theological content.

The church is primal in Christian education. However, to ask what role the church plays in Christian education does not make us guilty of a tautology. Scores of so-called "church related" agencies pass on their wares as Christian, but their so-called relatedness also argues for a kind of unrelatedness which puts them not quite out, but not quite within the *Corpus Christi*.

The church itself has not always been clear as to how it is to play its role. Let me use a touchy example. The contemporary sacredness in our educational program is the home, and to raise questions about it is a little like attacking the sanctity of motherhood. This I do not mean to do. I merely wish to ask whether we have thought through our current methodology concerning the home in terms of theological implica-

⁷Melvin, *op. cit.*, p. 200.

tions. There are some assumptions which need much more clarification. Lee Gable says this,

The Bible clearly teaches that the family, even as the church, was instituted by God to serve his purposes and to be responsible to him. The Christian family has a divine mission.⁸

James Smart states that "the family was founded by God as the basic unit of all human society" and that the Christian home has lost its "divine order."⁹

What is meant by these statements? Does the fact that the home was instituted "even as the church" and has a "divine order" mean that the church and the family are two elements in a polarity? Are they proximal institutions with similar divine origin? If we consider them so, we are then under obligation to take a long and hard look at the meaning of the church. Is it the supreme community? Is it the body of Christ?

If we sanction a unclear relationship between home and church, the eventual outcome will be little more than a domestication of the gospel such as has been tried and found wanting in similar attempts to polarize religious and secular education, religion and science, psychology and religion. No argument is needed to establish the home as the most significant educator in our society. But it is not necessarily the church by definition, nor is it a divine order proximal to the church. The home, in Christian theology, is sacred and divine only because the church is both holy and *catholic*, and Christian education in the home must assume its role under the aegis of the Body of Christ.

(4) The pupil. For the last two decades, the person, his nature, behavior, deviations, and destiny have been fair game for the educator. Such study is pertinent because all our underlying aims in education come

to focus in the person. He is the mature element in the learning situation. In a sense, however, it might be said that all the roles we have mentioned so far are "pupil" roles. The teacher, the heritage, and the church are subject to the laws of space, time, and growth. This should not, however, pull us off our basic understanding of the pupil as he is regarded on Sunday morning. He is a self, and the final resident of the gospel we teach. Volumes have been written about him, his value, and the rules for his growth. In spite of this, it has not quite proven correct that by gathering all the facts we can about him, his life has been explained. Such explanation is found within a Christian interpretation of human existence. Until we understand this, the psychologist can help us only part of the way toward our goal.

For the remainder of the journey, we are thrown back upon our theology. It should help us understand something about the degree of freedom we expect from the person in his interpersonal relationships with teachers, fellows, parents. Of course, theologies will differ radically at this point, but we will be much better off if our hypotheses for personality theory come from the theologian as well as from the psychologist. Such terms as control, growth, discipline, motivation, and perception should be worked and reworked in the thought of the church and be subject to experimentation within the church's program.

Theology and method meet also in the person in terms of the heritage. The method we employ to make the past live in the person will depend upon the way he is placed within the heritage. When the church recognizes the child as a valid datum in the enumeration of its historical assets, the child and the heritage are enjoined and educational method becomes dynamic. Written into the person is all that the gospel of Christ is designed to do. The gospel will be *for* him only to the degree that it can be created *in* him. Here is where both method and theology face off. The person is theological activity made flesh.

⁸Gable, Lee J., *Christian Nurture Through the Church*. National Council of Churches, 1955, p. 26.

⁹Smart, *op. cit.*, p. 182.

Notes On Teaching Theology to Adolescents

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WE PROBABLY do not all agree on what we mean by theology, so in very general terms I had better make my meaning plain. I mean the study of God in himself, God in his relation to men (incarnation and redemption), the instruments of redemption and also our relationship to God, moral behavior. As soon as one states that, this question occurs to the mind, "in what order should these be taught to boys between the age of 14 and 17?" A philosopher might decide that they should be taught in logical order: God, incarnation, redemption, behavior. This, however, will not do. Boys are able to receive some truths more easily at one age than another, thus a discussion of the nature of God at any length with boys of 14 would not only be a waste of time but would confuse them. They need an introduction to the life of the Church. Their minds are becoming more aware of the sacraments and of the commandments. It would seem that a study of God in himself were best left to the end and, somewhere in between, the incarnation and the redemption.

We are against another problem here. The normal theology taught a boy at the age of 14 will not be adequate for him at the age of 17, nor adequate for his after-life. Certain aspects of this therefore will have to be repeated in a different form before leaving school. For instance, social justice is a matter which a 14 ager is not interested in and cannot grasp. The family wage is remote to him and the principle of subsidiary function unintelligible, whereas the 17½ has a political and social conscience that is alert.

The adolescent is breaking out from cus-

tom and ready acceptance. He finds a battle within himself and begins to question whether what has been said to him as being right and wrong is really so. In other words, he is taking to pieces his child world to see how it is made and whether it is solid and grounded on reality. This is putting it mildly for some children. They are living in a tempestuous age, uncertain of themselves, uncertain of grownups and even rebellious. Their classes in religion are therefore most important but also most difficult to give properly.

It is possible, by personality and emotional appeal, to steady the will of a child in its religious beliefs, but these are makeshift, shallow and not lasting expedients. A hymn with an emotional tune, played with the right stops and sufficient tremolos, with lush words about heaven and abandonment of this world of woe may raise an adolescent, so full of romanticism, to a temporary emotional peak, but emotion is not religion and he may well feel ashamed of this, as well he might, later on. On the other hand we must not deny the use of emotion, but emotion should not create "faith"; it should be a natural overflow from true Faith. In any case emotion is not something we can turn on like water in a tap. It is mostly outside our control. This is another reason for soft-peddling emotion, since some boys may never feel emotion in religion and so might think, if emotions are played up too much, that they had no religion, as they have no emotion about it, whereas of course they may well be the most religious of a whole group.

I.

In other words we must ground our faith in our *minds*. Faith is first of all a firm conviction that something is true: that God is, that he loves us, that we are made by him and by his help we can return to him.

This question of faith is very important in teaching adolescents. It is precisely at this moment when the cold wind of doubt suddenly springs up and makes them wonder whether "this can be true." Do not millions of people not believe, or, Uncle Charles never goes to church, he seems to get on all right. Isn't it all too hard? Surely the moral code can't be as strict as this. How nice people are who seem to have no religion. How dull some religious people seem to be, and so on. The boy must be confirmed in his faith and this is again a problem which is not easy to solve. Fideism will not do and pure rationalism will not do. It is no use to say you must believe, no matter what the argument against belief may be, although the arguments against seem convincing; nor is it right to say all of this can be proved by reason to be true. The answer lies somewhere in between. They must be told that faith is a gift of God and therefore in itself is not part of their *natural* makeup, but an addition, something over and above their ordinary powers; and the reason for this power: that they are being required to know things about God which are beyond reason, though not completely unintelligible. On the other hand we must tell them that God has given us sufficient evidence for the incarnation by the miracles and prophecies that attest it, by the history of the Church, to make it reasonable to accept the teaching of Christ through the Church. Thus, while belief in the Holy Trinity cannot be made self-evident, our reason tells us that there are firm grounds for turning to the Church, founded by Christ, to teach us that God is three in one.

Once the boys realize that the object of faith is something beyond reason and yet about which we have some inklings, they will not attempt the impossible of proving

by reason alone something which could only be known because God revealed it.

The boys should be encouraged to present their problems because, after all, it is their problems which we are attempting to solve. We should not be too easily shocked, either at the problem or at the manner of presentation. If they call the apostles "guys" it isn't because they are disrespectful but because that is their language, though it could be and should be gradually improved. Sometimes the problems are deep, complicated, and require a long explanation. On those occasions it is better quietly to put the question off, not permanently, but with promise, which must be fulfilled, that it will be seriously answered next class. There is a danger in this discussion technique of the master finding himself on the defensive. Often enough it is better for him to be putting the problems and seeing whether the class can find suitable answers, but I repeat that no answer will ever be complete and in any case the answer is not a geometric one. We all have to learn to acquire Pascal's *esprit de finesse*.

The whole of the Christian way of life hangs together. It can neither be proved or disproved by a syllogism. It is more like a map upon which there are innumerable points. The outline they indicate can only be that of the kingdom, but the line has to be drawn between the points by each individual.

II.

This leads us to the question of Apologetics. It has been customary to teach Apologetics in Catholic schools but the results have not been altogether satisfactory for two reasons. Among others, first of all, the child mind, the adolescent's mind, not yet fully mature — and knows it — is not able to wrestle with the grownup mind and its problems. The intelligent boy knows that the arguments have had to be reduced to his level and the debate is almost make-believe. The unintelligent will imagine that he has all the answers, go into the world over-sure and have a serious shock when, in the process of presenting

these blind arguments, he finds they do not convince or are easily rebutted. It is far better to give an attitude of mind to these problems rather than a slick answer. In any case, to many of them there is no clear answer. The whole thing is mysterious. The attitude of mind a boy should have, and therefore one the teacher should attempt to give him, is one of humility before the great truths of religion. He should realize that his mind may not be capable of solving all the difficulties that have been brought up by generations of intelligent people, and that this is precisely the use of the Church with its sureness of touch; and he should be taught that when a difficulty presents itself, first of all he should stand firm and then inquire. Not to inquire over a number of years would build up a sense of insecurity and possibly finally infidelity. On the other hand, to inquire is a way to learn.

III.

Each teacher has a different way, that he has learned by his own experience is the best for him, of teaching religion. What follows can only be a series of notes on methods which have been somewhat successful over 25 years.

As a preliminary it should be said that religion is best taught instinctively, almost breathed in, like the air around us. Boys learn much about their religion in this way, through their classes of science, history and literature. For instance, if science is shown as the study of the things which God has made and the laws which he has put into them, a great sense of awe and of reverence to the maker of these things comes naturally to a boy. If in history the great good that has come through the Church and through its saints is made to appear, a reverence for this unique institution again comes naturally. The wickedness within the Church, for instance at the time of the Reformation, even among the Popes themselves, should not be glossed over. These things give an opportunity to explain the difference between infallibility and impeccability. In the literature that the boys read there is

usually an opportunity to stress many moral points which come up naturally and so have a greater impact on the imagination and the judgment of the boys than if these things were brought up theoretically and in general.

Curiously enough, and I expect all teachers have found this, the "red herring" trailed across the path in a religious knowledge class attracts far more attention than the subject that is supposed to be discussed. A red herring can be a most useful method of instruction, provided it can be kept within bounds.

The moral theology teaching in the lower part of the school should always be particularized because at that age they cannot easily think in general principles, but can only go from the particular to the general. Later on these same moral problems can be very usefully discussed from a current question that may have hit the headlines in the press; killing the unborn child, divorce, the just wage, and so on.

In passing one might say how important it is to take the opportunity of showing up the shallowness of much journalism, when the occasion arises. Children, as well as grownups, read the newspapers as though they were almost inspired.

When the boys are almost grownup they should be given a careful study of the nature of God. It is the fashion today to deny the validity of the five proofs of God's existence as given in Saint Thomas' *Summa*. After all, that is only a fashion. Nevertheless these are only gropings and what we get at the end of the argument it must be admitted is very remote. The God of the philosophers is the unknown God, whom we only know through his creation, whom no man has seen. It is well to stress with the boys how remote a philosophical god is. You might even read passages of Pascal to them, who himself was a mathematician and philosopher but who turned from the god of philosophy to the God of Abraham, Isaac and Jacob, to the God incarnate. It is partly for this reason that it is well to have studied the person of Jesus Christ in the preceding years, especially in the New

Testament, before going on to the rather arid stretches, at any rate for some boys, of the *de deo uno*. Of course a few boys find philosophy attractive, but most schools have all types of boy, and we are concerned not so much with those who have a relish for theology, they are easy, but for those who find these things either difficult or dull.

It will be a mistake to talk down to the boys as though they were still children. We should stretch their minds, make them realize what vast areas of thought, what splendid problems and solutions there are in religion. They are extending themselves in all other subjects, growing up in them, they should not remain children in their religion. If their thought patterns on religion all still infantile when they leave school they will soon shed all that as unworthy of a grown man and surely this will be right. The fault would lie more with the teacher than with themselves.

IV.

The teacher should never forget the aim in his teaching of religion. Some subjects are merely taught as skills. We learn to add and to subtract and to multiply without any love for it, as a necessary part of practical living. Some subjects we learn as part of our cultural background, which any well-informed person should have, but religion is the art of living. We do not merely want to inform the boy about God as an in-

teresting fact but because there is an intimate relationship between God and him. To inform the boys about the person and nature, hypothesis, substance, human will, human intellect of Christ and the whole paraphernalia of philosophical vocabulary on the subject of God and the incarnation is not enough. True, we must inform the adolescent mind, but we must also confirm it in love and coax it to act. It is also easy to go to the other extreme in an effort to avoid the dry-as-dust technique. To preach at the boys would be as fatal as giving them merely a scientific vocabulary. Perhaps the only solution is one which cannot be learned: the teacher himself has to be deeply in love with God, imbued with a desire for souls, and the spread of the kingdom of Christ on earth, then occasionally perhaps this will emerge almost without it being noticed. Nevertheless the boys will know that that person means what he says and does what he means.

An occasional off-the syllabus excursion into the present problems of the Church, which may have come to the surface in the press or over the radio, provides an opportunity for engaging the young enthusiasm on the side of God. For instance, the persecution in China is not merely a calamity. It is a period of heroic courage.

Love, not merely knowledge, is the objective in religious education. But love can only be fed on knowledge.

A Theology for Youth

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I INTEND to lay out three areas within which we must work toward a theology for youth — the underlying needs of young people for a theology, the types of content which a theology for them must develop, and the mode of a theology for young people. I will illustrate these from some of the recent aliveness within myself in work with teenagers, but I am most concerned to set out a framework within which the leaders of the church and seminaries can — each from his own point of view — develop a serviceable theology for the young people of his church.

You are probably wondering — and so am I — whether there is such a thing as a theology for youth. And even if there were, wouldn't every up-and-coming adolescent prefer to get the one for adults, since it is the adult world in which finally he must find home? While no one would maintain that there are two forms of the Christian religion, no one who is aware of the kairos nature of developmental tasks would ignore recognizing that at particular times in life, a particular focus and availability of Christian resources is required. And to this degree, there is a theology for youth.

I. UNDERLYING NEED FOR THEOLOGY

As I began to put this paper into form, the newspaper carried the headlines "644 teen-age trouble-makers expelled from New York high schools." On other pages of the same newspaper were reports of the appointment of lawyers to defend the adolescent gang that in cold aesthetic delight had beaten, stabbed and killed a boy who couldn't run because he was crippled from polio; the police in Chicago were after the

rest of a gang who had molested and cut up an eleven year old girl; a young man who had raped ten women in our area of the town was finally caught when he left an article of clothing behind in the home of his last victim — a young mother.

What is one to say about "A Theology for Adolescence?" Or "A Theology for a Civilization in which Adolescents must Live?"

Or is there any point in fooling around with theology at all? The public knows that we call in policemen, social workers, psychiatrists, to handle these "acting-out" adolescents? What they need is healing personal relations, identification with a powerful but fair man, and structures of authority which they cannot violate with impunity. Who would be so foolish as to suggest that we hire experts to teach them theology? If we did, which of them would listen? And is the difference between some young people we know (who in many ways are the finest adolescents the world has ever known) and the compulsively hostile and sex-obsessed adolescents largely that the superior group has been taught the Biblical story and the sick group has not been? This would be difficult to document in many cases.

Yet back of everything — and in the long run — man lives in a world of *meanings* — not just a world of social impact. (Even if it be the social reality of "money, a car, a girl, and sex whenever you want it.") A human being is that form of life which senses significance — and when he cannot sense significance he becomes restless. As Exupery wrote in 1939 —

There are two hundred million men in Europe whose existence has no meaning and who yearn to come alive. . . . Once it was believed that to bring these creatures to manhood, it was enough to feed them, clothe them, and look to their everyday needs; but we see now that the result has been to turn out pettyshopkeepers, village politicians, hollow-technicians devoid of an inner life.

Meanings and felt significances are the fullness out of which the distinctively human within us lives. Yet meanings and significance arise only through affiliation; through a sensing of the nature and directional thrust of a "field of life" in which our life is rootedly a participative knowledge of some history-making which we accept as not alien to our own realization. In brief, when *there is no trust*, there cannot be meaning.

So in any life—including the adolescent's—basic trust is the critical "present or not present" that determines the quality of that life. Trust in Life itself; trust that there is a core of *humanity* within one's self and the other. As the fabulous Dr. Spock has remarked concerning what makes a good parent, "You have to — somehow or other — at least believe in the human species."

Basic trust is not easily come by. And probably has fled the channels of the human heart in our moment of history instead of flowing in.

For World War is the name of the past, present, and future of the twentieth century. And we are on our own. Increasing numbers of men doubt that God will interfere in the course of history on the side of the freedom loving in the manner that the Bible reports he did in the exodus from Egypt — by ordering natural catastrophes. Since the Lisbon earthquake and the resulting discussion, the learned world believes that this is not the way God participates in the world process.

Further we know that we must resist the hidden persuaders. Some, at least, are aware of the horror which follows when a people are sold a pseudo-trust in that which cannot be trusted ultimately. Among these would be listed trust in a fierce nationalism, in political leaders who make an idolatry of

"our way of life," or in the values of a commercial civilization with which Americans are saturated every three to five minutes via television and radio.

Should young people put their trust in the adults around them? Our keener young people do not feel that the world achieved by the present adults merits much trust in the wisdom, intentions, and world of meanings with which present adults live. As a junior high school girl said to her mother after listening to a news broadcast, "Gee, Mother, if this is the kind of world your generation is leaving us, I guess my generation has to get smart real fast."

So increasingly young people try to find an object of trust in each other. They go "steady," maybe for a couple of months. But there is an unsureness about how much they can trust each other. Physical intimacies and even sex relations are no indication of respect or even friendship. These acts have lost any character as a language which expresses meaning.

Freud has enabled us to deepen our mistrust of everyone, and of ourselves. Now everyone is an amateur psychoanalyst, watching for the undeclared and sinful motives within other people, pointing out the infected, self-concerned nature of the thinking even of those nearest and dearest: children and spouse. And finally it dawns upon us that we mistrust ourselves also. We also are being carried along by hidden forces we do not know about. So why not surrender to them and enjoy it? Or surrender to the nearest monolithic view supported by authority?

Basic mistrust is a present infection within Western man, and with considerable future ahead of it. It is an acid eating away the bonds that bind men together in the bundle of life, and therefore preparing the way for George Orwell's nightmare world.

The mistrust is not just of each other, but of existence itself, a mistrust that Life (and therefore my life) can have any meaning or significance; that Life is any more than the turmoil of colliding wild charges of energy, the rubbing of skin upon skin, re-

curing chemical hungers satiated in such a way that status hungers are also fed.

Stated positively, basic trust is a fundamental component of healthy life.

To summarize, this section of the paper has asserted that there are two back-lying resources (in addition to human relations) out of which adolescents and adults live — our wealth of meanings and sensings of significance, and our wealth of basic trust or mistrust.

II. TYPES OF CONTENT IN A THEOLOGY FOR YOUTH

These two needs for resource provide the basis for the second section of the paper which deals with the necessary *content* of a theology for youth. Two types of content are needed.

One type of content will be the best reports we can make to adolescents of a Reality which is encountered wherever you are and whoever you are; with which we must come to terms, which we cannot violate with impunity or push around. A Reality that is empowering and instinct with creativeness. To be estranged from this God is to become less than personal. To this content, we will return later in the paper.

A second necessary section of a theology for adolescents will deal with the concreteness of life. It will help young people to acquire meanings out of which they can live. We call this "situational theologizing," referring by that phrase to a number of things.

To do situational theologizing is, first of all, to take the major experiences of adolescents and adults in today's world and ask, "How does our Christian faith interpret each of these experiences? How does it help us to penetrate the layers of existence that are here? What does this experience mean?"

Back of this process are two convictions (1) that until a person can *use* his "knowledge," he has not really learned it, (2) that Christian revelation is not revelation for a person until with its help he sees deeply into the situations of his own life and the events of his social order. To make good its claim to an adolescent, his religion must

enable him to see more, sense more vividly hidden potentiality and significance, understand better the uncommon meanings of the common things of life "in situation" — than he could without it. Theology must come down from the heights and wrestle with the human situation until a "blessing" has been wrung from the situation, and possibly both the situation and the theology are transformed in the process. (For I personally believe that contemporary experience is also data for constructing theologies, and that every generation of Christians has responsibility for clarifying and putting into compelling form their own moments of encounter — else we live as parasites upon the thought and experience of other generations.)

Some of these experiences are the insoluble problems of personal life, such as the cry of Antigone down through the centuries, "I was not born to share in hatred, but to share in love," for this is the cry of our best young people today. We are presently experimenting with recording on tape fifteen minute portions from such accounts as Bonhoeffer's letters from prison (*Prisoner for God*) and the Exuperet's *Flight to Arras* as a means of enabling young people to think about how they see their moment in history and who they are in it. I wish very much that we also had available the inner experience of Negroes in integrated high schools. A chapter in *We of Nagasaki* in which an adolescent girl tells her four year story, beginning with the bombing, requires all the theological resources that can be summoned when you start asking "What does this experience mean? How is it to be interpreted by this girl?" Situational theologizing also involves tackling (with considerable profit) the depth meaning of quite common things such as of owning a car for an adolescent boy, or of clothes and a dance for a girl.

Out of such a process, carried on over a period of time, an adolescent has an internal world of meanings with which to handle and digest what happens to him. This richness of meanings is also a reservoir of potential sensitivity which makes him a

person of substance and religious culture. Further, it is by analogies of experience that the adolescent (as well as everybody else) does most of his *decision* thinking.

A second form of life theologizing focuses on an imaginative, experiential and intellectual grasp of the major *processes* necessary for personal life. Such a full perception of anything I call an image. If I were working with high school juniors and seniors, I would put on a hard-hitting educational program hoping to evoke potent images of such processes of personal existence as —

Love
Communication and Communion
Covenant
I-Thou
Sex
A person
Integrity, individuation, the authentic
Development and learning
Freedom
Creation
Vocation
Conscience and morality
Guilt and healing
The ministries of a people of God

In trying to help them understand and possess these processes I would bring to focus both psychology and religion. For that is what a person has to do in living. Also we are thus dealing with realities, not abstractions; with processes that are constantly going on.

Some of our most rewarding work with high school seniors has taken the form of a collaborative conversation about Martin Buber's "I-Thou" style of human relations. At the beginning of such a conversation, we invite the young person to break into what we are saying with questions or some experience he knows about, and we go not more than a paragraph of our conversation without in some way asking "Does this make any sense to you?" "Is this clear so far?"

A third necessary type of life theologizing is lifting up great images of the *objects and institutions* which young people starkly encounter in this world. Many of the images which guide and direct life have evaporated,

shriveled, or have been so misused by propagandists that their glory and evocative power has been lost.

There is a tremendous need today for a Protestant image of *marriage*; one which is not primarily a set of negative commands, yet makes sense of creative fidelity and of the enterprise of raising (not merely having) children. If I were working in a local church I would make much of the *great image of the Christian church* found in the last few verses of the second chapter of Ephesians —

Now therefore, you are no more strangers and foreigners, but fellow citizens of the saints; and of the household of God. . . . and are founded upon the apostles and the prophets, Christ Jesus himself being the chief cornerstone . . . in whom all the building, fitly framed together groweth unto an holy temple in the Lord . . . in whom you also are builded together for an habitation of God through the Spirit.

I would tie this in with the picture of a local congregation as a people of God: a people of God having ministries in which both minister and laymen are invited to share in life.

The consideration of such an image of the church would include opportunities for young people to develop in the relational ministries of a people of God; the ministries of the Great Conversation, of culture content, of authenticity, personal revelation and of understanding others. Thus joining image of institution with images of process.

As to objects in their world, I would particularly try to help adolescents grow an adequate image of what a *person* is. Just to assert that he is a sinner is a malign simplification. Even to assert that he is something which God loves, while it tells me of his worth, does not put any *content* into the concept "person." When I encounter a person, just *what* is it I'm dealing with, what-in some detail-is it that I'm affirming? No answer, of course, is adequate. We can only point in the direction of an answer.

A person is a feeling, intending, choosing center; to be treated as a center of responsibility and as having a unique destiny.

Which therefore no other can finally control or make.

A person is that form of life we live *with*, instead of *alongside*.

Also that form of life which lives within meanings and with a conscience.

Finally, a person is Mystery and a Holy.

Along with this image of the personal, we can place some of the existential grasp of what *human* existence (not "just existing") is.

Human existence is courage that alternates with cowardice, faith which includes doubt, belonging and estrangement, good and evil.

Human existence is loyalty to levels of life deeper and more authentic than our idea systems, our impulse or our habit systems.

Human existence is "now" time: openness and sensitivity to the potentiality hidden within each moment and relationship. Human existence is "being there" . . . present . . . available . . . creative fidelity.

History (and human existence) begins where man, face to face with the arrival of a future, makes a decision.

This definition is certainly not complete, but indicates something of what adolescents need in place of a conviction that *human* existence consists of "money, a car, a girl and sex whenever you want it" or in adult life of "a four day week, a television set, and endless drinks, plus happiness week-ends of stronger stuff."

To summarize this section: young people need rich content of meanings, images, depth interpretation of the concrete experiences and processes of life. A theology for youth should include such content.

Else we force upon those in the church a most undesirable existence — that of a soul before God trying to will one thing only, desperately searching for an integrity and an identity in a vast emptiness of inward content. So they can come up only with some adhesive identification with parents or Elvis Presley or the last authority that spoke with absolute assurance.

Now to return briefly to the first type of needed theological content: what it is we trust. I don't want to imply that this is a separate question from the examination of concrete processes of life. But have we a faith that we are dealing, throughout it all, with one God?

This type of content takes three forms: descriptions of encounter, a drama which organizes history, a story of personal life which binds the episodes together and gives destiny.

Ideally, we all hope for the moving event hoped for by the poet Rilke,

First you must find God somewhere, experience him as infinitely, prodigiously, stupendously, present.

This would seem to be another statement of Tillich's "ecstasy"; an experience of divine power overcoming chaos; destruction; conditions of estrangement; and breaking into what already is with new life.

Encounter then precedes faith. But such encounter does not usually happen unless one has known that such experiences do happen. We can expose young people to these encounter moments in man's history; to "the report by ardent enthusiasts of that which has befallen them," which is in the Bible and succeeding centuries. Theology at this point becomes a dramatic story of such meeting.

Another form of theology, which deals with basic trust "in the large," is an interpretation of history in the form of a drama that ties together the past, present, future of man, and thus gives a perspective upon all separate events. It is this which the Biblical drama of Creation, Fall, Redemption and the New Jerusalem has so vividly presented to the generations of Christians. It is a question, whether, in today's world, Christians any longer have a myth of history that has the popular grasping power of the Communist apocalypse, or of the scientists' story of evolution.

Thirdly, theology will have to present a story of a person's life, of the journey and re-births of the Self throughout the life span. For an adolescent, a most compelling one is the myth of the hero journey. For it defines the journey a person must take if he would move from the land of childhood to the land of being an adult. It is a much better interpretation of this transition than the Freudian theme, "you must rebel"; yet, it calls upon the young person to become

individuated — to define and test a Self (and with a significance better than Kierkegaard's "Single One").

Briefly put, the hero journey begins with the risk of personal existence; of taking on life on one's own, in some region where teachers, parents, established social groups, will not be able to win the battle for the candidate hero. Struggles and testings, unknown dangers and temptations try to destroy or turn the journey back. Through these dark moments and battles, the hero acquires two boons — he becomes united with love, and he receives a personal destiny and vocation from the Eternal Father (of whom he is a Son, although it was kept hidden up to this time). He returns to his people with these two gifts (nor as in a fairy tale, living happily ever after). They reject his gifts, and his story of the journey; but if he can endure their behavior and hold a lonely outpost with courage against all comers he and his gifts are finally received.

Christians will, of course, recognize here a general statement of the great image of the pilgrim and pioneers of faith as recounted in the eleventh chapter of Hebrews.

These, then, are the three contents of a theology enabling basic trust.

III. THE MODE OF A THEOLOGY OF YOUTH

A. *Existential and Experiential*

By existential and experiential mode, I mean that the theological doctrines are part of a total living process.

A theological position is an *existence*, not just a set of propositions. It has the assent of both the intellectual and the impulse components of personality. It describes that on which we risk our life (and those of other people), and the terms of the risk.

So the distinctions between theology and personal development no longer hold — they interpenetrate each other. Our personal theology is an emergent from the depths of a situation where we have invested the *all* of us. By "depths of a situa-

tion," I do not mean just from our own depths, but also from the God who is met at the point of moral venture. And we invest ourselves out of considerable fullness of Christian culture.

Such a theology is part of an educational theory based on development rather than upon growth. As with development, a theological position has to do with new quality, new centering, new levels of functioning. Therefore a theology cannot be given another person; but we can help supply the fullness out of which development may come.

It is quite possible that for sake of clarity, we should reserve the term "theology" for "rational and ordered thought about God"; and use "religiousness" or "faith" for the mode of existence. But this breaks apart what God has put together.

B. *Fullness of Thinking*

Whatever the existence mode, in a theology for youth there must be an important place for thinking about the nature of the universe, man and God. About the nature of being and Being.

For one reason because we are entering a new conversation between science and religion. The older modes of resolution are no longer satisfactory, and we better realize it.

Secondly, theology (among other things) is a *system of perceptions* — of what it is we "see" in our life space. We are under religious necessity of going back again and again to clarify our perceptions of the world in which we live. "Just what is the nature of this which I am encountering, and which claims the right to authority?"

Existentialism too often leaves us with a contentless God and an a-historical Christ. Being is only an abyss — or the solitary and overgrown trail in Heidegger's woods that finally is no more. Some assertions must be made about the structure and dynamic of Being as well as of being. The "Living God" does have a nature — he is not just "a freedom to do whatever he pleases" (an early adolescent or Hitler and Stalin definition of freedom). God is a

shaping but not a shape in each event. Somewhat like a teacher, God knows how he will participate, but cannot know or determine the exact outcome. He is a world creating and shaping potentiality — where sensitivity, feeling, intending, thinking, participating, are all one.

His relationship to man requires that we too use this full range of powers. We are called upon to *think*,¹ not just "surrender." Our relationship with God is not as if man were wired for sound and periodically God broadcasts in regard to our affairs. God calls us to *history-making* with him, not to walking through events and orders descending ready-made from heaven. When we talk about "God's World," we are talking about history and not about apocalypticism.

But we will teach of the eschatological kingdom — which is in our midst, but not yet; whose fullness of time has not come, but it is a hidden potentiality within each moment, if we can but sense its presence and allow it to break in.

C. An Ethical Mode

Since man and social events are such mixtures of both good and evil, a theology for youth will be concerned with the ethical.

By "ethical" I mean a sensitivity, concern, and ability toward —

- the risk of vivid existence
- encounter in the context of creation and redemption
- creative fidelity to the *personal* in ourselves and others; to the "subject" nature of personal existence and the "I-Thou" nature of depth relationships.
- openness to more of these than I presently would recognize, or have in my character.

Christianity deals with relationships as well as with the citadel of courage within the individual center. (And adolescents need both.) Part of its message is that we

are *members* one of another, not shut-up monads impacting upon each other. The fundamental words of life are combination words. *Christian* theology includes an interpretation and compelling image of communal and group life; it does not exclusively turn our attention in upon ourselves — as many contemporary interpretations of Christianity do. And in its ethical dimension, Christianity invites us to live first hand in the amphitheatre of our own life, instead of second hand in contemporary literature. We are to be concrete, not ethereal: men, not angels. The religious and the ethical are all part of one existence.

Kierkegaard's concept of "the theological suspension of the ethical" has been all too vividly illustrated in our world. Of course, the long range ethical sometimes takes precedence over the immediate and face to face. But the God who covenanted with the Hebrews (as contrasted with the gods of other primitive tribes) was a God terrible in His concern for righteousness; a covenant God who intends creative fidelity between men, and between men and himself. And this intention he does not suspend.

"To come to love, I had to get rid of the object": this is a lie.

D. Acceptance, Healing and Promise of Recovery Mode

We must reject the facile (and current) assumption that just because we are men, all of us are estranged — cut off from contact with Reality (and therefore in effect, psychotic). Particularly we must reject pressing this analysis upon each adolescent.

Nevertheless, since the days of Starbuck and William James, the divided Self has been a phrase by which we have thought about the very nature of adolescence. More or less, this is the nature of the human material with which we minister. During adolescence, all the developmental tasks of life are re-opened. At times the emerging Self is most fragile, and can be disintegrated by an insensitive reception. At other times, the Self needs situations of testing; it needs help in discriminating and indi-

¹The imaginative seeing of potentiality in what is before us, the imaginative rehearsal of consequences and comparison with other experiences where the meaning of life broke through; (disclosed to others and clarified by public communication).

valuating out the desirable from that which is to dissolve.

Christian theology for adolescents will have to speak, in understandable but not purely sentimental terms, of acceptance *and* promise; of a creativeness within which our feeble efforts are enveloped and fed, of a love which "bears all things" which we are, but from within the situation and *with* us is a moving toward love and wisdom.

At present "acceptance" is the word we all glibly use. Acceptance does *not* mean approval of what we are doing, or enabling us to avoid consequences of our actions. It does mean seeing us as "a subject," rather than as an object. And treating us as a person. At its best, it means what we have said in the paragraph above.

But acceptance is a feeble thing, unless we have also encountered the grandeur, the power, the Holy Mystery of God, so that we know who it is that accepts us and that there is a place for us within His workings.

E. In the mode of vocation and celebration as well as the mode of despair and forgiveness; of creation as well as redemption.

Sometimes it seems that God is merely a useful instrument for need-driven man. God is not of worth and grandeur in and of himself, but only as he functions for us as a free and instantaneous therapist.

A theology for young people will contain some of the "high hardness" of a doctrine of vocation that may give even junior high's some sense of a destiny other than self-centeredness, sex, and winning their way in an anxiety group. Then young people may become unashamed to be the authentic expression of a theonomous life, to be sure, with its ambiguities and regressions. They may not need to be apologetic for being distinctive and individuated, for they will belong to a stream of history-making.

They will taste and relish the life of glorifying God and enjoying him forever, in high moments of creation as well as in the working through of moments of despair.

Financial Support

The Religious Education Association and its journal, RELIGIOUS EDUCATION, like every other American institution, has been affected by economic changes and the reduced value of the dollar over the past ten years. There has been no increase in national dues of R.E.A. members since 1950. The Board of Directors, at the meetings of May 12, 1958, decided that it was imperative to increase the minimal professional dues from \$5.00 to \$7.50 in order to meet the increased cost of all services and to maintain the expanding work of the Association. This new rate took effect on September 1, 1958.

Of course the journal is one important aspect of the work of the Association, but other members are sponsoring and conducting research and are fulfilling other services which are included within the budget of the Association. Many members, over the years, have voluntarily paid annual dues of from \$10.00 to \$25.00 as contributing or supporting members. Also, many friends of the Association have annually sent in \$50.00, \$100.00, \$250.00 or more, as "sustaining" or "donor members. Even with the minimum dues increased to \$7.50, the Association needs the support of these more generous, and sometimes, sacrificial, supporters if the program of the Association is to be maintained at its present level and if new opportunities are to be met.

Religion and Higher Education

John Wesley Robb

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A FEW MONTHS ago one of America's well known reporters visited the University of Moscow. After inquiring about their curriculum, which he noted was heavily weighted on the side of the sciences, he asked, "Do you offer any courses in religion?" Whereupon the leaders of the institution replied, "Religion is for backward people. Backward people are not welcomed here."¹

If we polled the universities and colleges of our own country, both faculty and students, and if we could devise some ingenious method of revealing their *real* attitudes toward religion, would their answer be of a similar nature? Many of us might be surprised, particularly, from the response of the faculty.

For in spite of our talk about the role of religion in American life, it hasn't gone very deeply and it is doubtful if our university and college communities have any formulated or thought-out religious philosophy of education. Some even doubt if there is any philosophy of education at all. Religion is apt to be a kind of window dressing that placates a certain religiously minded constituency. Bernard Iddings Bell, in *Crisis in Education*, makes this rather striking observation,

... The American university does not in reality care a button about religion. It regards religion not as an experimental technique which, along with science and the arts,

helps man to understand the universe sufficiently so that he can live in it without being reduced to boredom or despair. It looks on religion as one of the minor amusements, like china painting or playing the flute, but not an intellectual or a practical necessity.²

This was written in 1949 and still reflects the attitude of many people in higher education. However, there is a brighter side of the picture and perhaps a more significant aspect is that throughout our nation educational leaders in both State and private colleges are reconsidering the role and importance of religion. Even from such unexpected quarters as the University of California, President Robert Gordon Sproul in his address at the University of Missouri Centennial said,

It is questionable whether we are right in avoiding the entire subject of religion and leaving this wholly to the church and the family. Out of this neglect has come a very serious thing, namely, our neglect of youth's capacity for faith.³

We would not want to leave the impression that the "return to religion" in all phases of American life is insignificant. However, the real question remains: Is our philosophy of education changing and is there any real difference in our educational

²Bernard Iddings Bell, *Crisis in Education*. (N. Y.: McGraw Book Co., 1949) pp. 152, 153.

¹Myron Zobel. Also, a similar statement appears in January 10, 1956 issue of *Look* in an article by Supreme Court Justice, William O. Douglas.

³Christian Gauss, *The Teaching of Religion in American Higher Education*, (New York: The Ronald Press, 1951), p. 83.

outlook? Is the religious perspective, which we will spell out in greater detail at the close of the paper, part and parcel of our educational purpose, or is it peripheral to what we are really about?

This discussion will follow two major divisions: (1) An analysis of current problems in educational philosophy. (2) The role of religion in the development of an adequate philosophy of higher education.

The first question raises three additional observations: (1) creeping secularism, (2) the myth of "objectivity," and (3) a false notion of progress.

CREEPING SECULARISM

The predominantly secular view of life or as some have called it, the horizontal approach to Reality where nature is all there is and to look for anything more is fruitless inquiry, has been a gradually emerging outlook in America. Historically, the founding fathers of our nation recognized the inseparable connection between morality and religion. George Washington, in his farewell address, said,

Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influences of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.⁴

Due to the sectarian controversies which have repeatedly manifested themselves, religious instruction has been relegated to the safe confines of the church and the home where it has either died a death due to intellectual anemia and stagnation on the one hand, or to negligence on the other.

One of the causes for this horizontal view of man and nature is due to the impact of Charles Darwin upon the basic philosophy of higher education and particularly his view of man and nature. The evolutionary approach to all fields of inquiry became the

key method in which there was a tacit assumption that if you could explain the origins or the emergence of a particular phenomenon in question, you had explained it quite scientifically and satisfactorily. This was true of not only the physical sciences, but also characterized the methodology of the social sciences as well and gave rise to what has been called the genetic method. As it related to the dimension of man, man was viewed as a social animal wherein, according to Darwin, "the difference in mind between man and the higher animals, great as it is, certainly is one of degree and not of kind."⁵

Man thus tended to lose his divine or perpendicular dimension and was to be viewed on the same horizontal plane as the rest of the animal world. This notion profoundly influenced higher education's appraisal of man's nature and destiny and his relationship to nature. Thus the educational approach to man and his world was viewed in strictly secular terms and the historic affirmations of religion, that man and his world are inseparably connected with a Supreme Being, a personal God, was neither denied nor affirmed. For such answers the student should consult his priest, rabbi or minister and if a professor of religion were available it would be appropriate to talk this problem over with him. It must be clearly understood; we are not denying the probable truth of emergent evolution — it has opened to us new horizons and has increased our knowledge and abated our ignorance — but to suggest either by silence or by direct affirmation that "this is all there is" is both unfair and inadequate.

What has happened in higher education is something like a man who has been under a hypnotic spell. He awakens to find his personality radically changed but has some difficulty in explaining what has happened because he was asleep or at least partly unconscious. We have been victimized by a

⁴J. Paul Williams, *The New Education and Religion*, (N. Y.: Association Press, 1945), p. 83.

⁵Charles Darwin, *The Descent of Man*, (N. Y.: A. L. Burt Company, second edition), p. 142.

method, the implications of which we have not been fully aware, as they relate to such questions as the nature of man or the meaning and significance of existence. It is time that we re-examined the predominantly secular approach to education we have uncritically accepted.

MYTH OF OBJECTIVITY

Not only have we been engulfed in a kind of creeping secularism, but also we have been under the illusion of objectivity.

Perhaps there is no more frequently used expression in the academic life of the university than the phrase which has almost become a cliché among us, "In this course we are going to be objective." This allegiance to "objective fact" has led to neat distinctions between "fact" and "value" in which the former can be trusted and is quite dependable while the latter is primarily emotive and too subjective to serve as any criterion for judgment. Consequently, we find ourselves in a kind of schizophrenic condition. Our desire for academic acceptance consumes our attention in ascertaining the "facts" while our desire to be persons with a sense of values and life-direction is left in the more inarticulate spheres of subjective and emotive responses. So we go our merry way being "fact dispensers" in the classroom trying to submerge what sense of values we might have, in order to let the facts speak for themselves, as though they could.

But the selection of our "facts" is a value-judgment and even if we take the extreme position concerning values that we will not choose goals or ends for living, that very choice, as William James has pointed out, is in itself a choice of value.

Granted that objective fact is more easily seen in the physical rather than the social sciences, even here, *how* the facts are presented will display the professor's underlying view of reality. Does he portray the universe as essentially mechanistic in nature or does he find the facts as pointing to some purpose or Purposer? Perhaps this is never articulated, but inevitably the student catches an innuendo here and an aside

there that betrays the instructor's bias. The point is that facts do not stand isolated from persons and have little significance until they are interpreted in terms of their wider meaning and importance. It is equally important that we neither read too little into the facts nor read too much into them.

In an article on "Scientific Method" appearing in the *Encyclopedia of Social Sciences*, Morris R. Cohen, noted philosopher of scientific methodology states,

From the nature of evidence, it is clear that no one fact can prove another fact unless the two are connected by some constant or invariant relation. Scientific method is thus an effort to make explicit, and to test, the laws according to which phenomena are related to each other to form a system. . . . The ideal of science is to see the facts logically connected according to their essential nature, summarized in a small number of connecting laws of principle.⁶

Man does the connecting, his world becomes meaningful and sensible because he does not live solely in an objective world but within the dynamic context of a subjective-objective continuum, and in this inter-play of experience he finds meaning.

Facts in and of themselves are of little importance as compared with the interpretation we put into them. Even scientists themselves recognize this when such a well-known authority as Max Planck, says,

. . . when the pioneer in science sends forth the groping feelers of his thought, he must have a vivid intuitive imagination, for new ideas are not generated by deduction, but by an artistically creative imagination.⁷

And Dr. James B. Conant even more emphatically states,

The activities of scientists in their laboratories are shot through with value judgments. . . . Facts speak for themselves in sci-

⁶Morris R. Cohen, "The Scientific Method," *Encyclopedia of the Social Sciences*, (N. Y.: The Macmillan Co., 1933) p. 390.

⁷Max Planck, *Scientific Autobiography*, (N. Y.: Philosophical Library, 1949) p. 109.

ence, we are often told. Anyone who is familiar with the course of scientific research and development knows this is nonsense. . . . This notion that a scientist is a cool, impartial, detached individual is, of course, absurd.⁸

Here two physical scientists have pointed the way and are endeavoring to free us from the illusion that complete objectivity is possible or even desirable. The importance of the individual's frame of reference, his *pou sto*, whether he be dealing with the facts of nature or the facts of man's behavior, is always involved. There is no neutrality; facts do not speak for themselves; we interpret them and in this act of interpretation, either consciously or unconsciously, we reveal our own point of view. The old notion that the teacher is a conveyor of facts to the student through the ether of neutrality is gone. Even the agnostic who says openly concerning ultimate questions, "I do not know and will therefore say nothing," is saying something about his own metaphysical outlook. It is desirable that we be as objective as we can in our academic pursuit, but let us recognize that there is no complete objectivity possible and that an examination of the presuppositions and frame of reference from which we operate is essential.

FALSE NOTION OF PROGRESS

The third problem is suggested by our false notion of what constitutes progress. Too often we identify progress with production, whether it be the assembly line of the Ford plant or the assembly line of a college or university. At times we challenge the world with the familiar line, "We can do anything better, anything better than you." And this applies to our educational approach as well. Our students run the gantlet of required units and we turn them out "educated" and then look to the world and say, "See how we have progressed — we have more college graduates in America than anywhere else in the world." But is this progress? And if we

are progressing, where are we going? Is our educational approach geared to the development of more and more technicians so that we can compete in the development of bigger and more effective implements of warfare, or are we progressing as a people in realms of value that have worth beyond quantitative standards of measurement? That is to say, education must discover the proper place for the realization of character in the lives of its students. And this does not refer merely to the existence of a Department of Religion or the position of a University Chaplain; it must be the recognized task of each and every Department and School. When academic interests are neatly severed from any moral or spiritual moorings, the students are cast upon the turbulent ocean of relativism and moral anarchy.

On more than one of our campuses we have seen the result of moral disintegration: No respect for authority, flagrant cheating in the classrooms, a kind of loathsome attitude of some faculty toward students, and questionable campus politics. The campus becomes a kind of training ground for clever men who can go out into society and outwit all comers. It reminds one of the ancient Sophists who could argue equally well on either side of almost any subject and could speak without any conviction. Furthermore, they felt that such practices were justifiable because there was no truth to be known and all truth was absolutely relative. If one grants this presupposition, they were perfectly right in pursuing their trade as clever talkers wherever and whenever anyone would listen. Are we today educating this kind of persons? And if this is happening, is this progress?

The purpose of this analysis is not to damn education *in toto*. Many fine things have been published as an effort to correct our situation, but still we need to remind ourselves constantly that progress is not to be identified with numbers or endowments or impressive buildings or research facilities, as important as they are, but that progress in education is concerned with the character of the graduate as well as his aca-

⁸James B. Conant, *Modern Science and Modern Man*, (N. Y.: Doubleday Anchor Books, 1953), pp. 107, 113, 114.

demetic achievement. This includes the student's attitudes, his sense of integrity, his commitment to truth, his personal habits, his ability to think critically, his powers of creative expression and his acceptance of a responsible role in society. It is here that the emphasis upon religion in higher education can make a distinctive contribution.

THE ROLE OF RELIGION

In examining the role of religion in higher education let us consider three contributions that religion has made and can make within the framework of the academic community: (1) Religion gives to education a frame of reference; (2) It stresses the vertical character of man's existence; (3) It has been the instrument of meaning in culture through myth and allegory.

A FRAME OF REFERENCE

We frequently look upon the medieval age as representing the epitomy of darkness and point to the renaissance as the day of enlightenment and hope for a new age. But, as a matter of fact, the medieval world was not without its light. Most of the first institutions to bear the name, "University," arose in western Europe in the thirteenth and fourteenth centuries and were brought into being by the Church. Though its central study was theology, it did not preclude a knowledge of the physical universe and an understanding of it.

President Lynn T. White, Jr., of Mills College in an essay, "The Significance of Medieval Christianity," points out,

As the triumphant chant, "I believe in one God, the Father Almighty," rang through the new churches of the northern frontier, another foundation stone of the modern world was laid, the concept of an orderly and intelligible universe (in contrast to the polytheistic beliefs of the barbarians).⁹

It is of little point to indicate a well

known fact that higher education in America was conceived in the womb of religious institutions.

Stated in its simplest terms, religion gives to higher education a frame of reference and a sense of direction that is objective and normative. In the language of the Judeo-Christian tradition it is spelled out as "the will of God" or as "the moral law" as made known in the prophets of Israel and Jesus of Nazareth. This does not exclude by definition every insight, both historical and contemporary, that points toward the good life; rather, it identifies, within a given culture and tradition, those values which are greater than culture itself. These teachings, goals or ideals serve as guiding stars in our quest for a fuller and more adequate life. Consequently, we must endeavor to incorporate them into the fibre and fabric of education and make them a living rather than a distant experience. This is not blind acceptance; if it is, it has no place in higher education; but such principles as religion teaches give to education certain unifying principles that give meaning to the varied and many faceted aspects of the educational processes. Frequently, education is a process of knocking out from underneath the student the foundation stones of moral conviction upon which he has based his life up to that time, and then it proceeds to put nothing in its place. The educational process should lead to independent and critical thought, but this should not be without some sense of responsibility on the part of the teacher.

THE VERTICAL CHARACTER OF MAN'S EXISTENCE

One of the fundamental differences between the secular and the religious view of life is in the sense of relationship of something greater than man upon which he is ultimately dependent. Thus man approaches Reality in the spirit of awe and reverence seeking understanding which he does not expect to receive easily or handily. The Judeo-Christian tradition affirms with clarity that man does not stand alone in the universe but that God is a present and active force in human experience. Too

⁹George F. Thomas, *The Vitality of the Christian Tradition*, (New York: Harper and Brothers, 1945), pp. 96, 97.

often we tread our way without this sense of God's nearness; an awareness of this reality makes learning a sacred opportunity as well as a divine responsibility.

Since our age is geared to a narrow naturalistic scheme of things, we are frequently frightened by any reference to the transcendent aspect of Reality. And when any such reference comes from men of science we tend to stand amazed. Increasingly, the awareness that man must stand with reverence in the presence of a Reality which he cannot fully comprehend and which has a character beyond that immediately perceived by the senses, is being realized in our own time. Einstein, who has never articulated a theistic point of view, comes quite close when he says,

The most beautiful and most profound emotion we can experience is the sensation of the mystical. It is the sower of all true science. He to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms, this knowledge, this feeling, is at the center of true religiousness.¹⁰

ROLE OF MYTH

In an effort to concretize the transcendent character of reality, man expresses these relations in terms of symbols. It may be God, the Logos, Brahma, the Incarnate One or perhaps it might take the form of a story which conveys a meaning that is difficult

to transmit. It is an effort to articulate the nature of the Whole which man senses, but which defies full and complete expression.

Bernard E. Meland struggles with the problem of the role of symbol or myth within the context of culture. He points out that these religious symbols are means of giving voice to human hungers, anxieties and appreciations which are not expressed adequately through any other medium. This desire to articulate expresses itself through nature mysticism, formal worship or lyrical utterance, acts which are related to a cosmic setting. Without such expression culture is empty and void of meaning. Such expressions have been indigenous to great civilizations. This has been one great contribution of religion to culture.¹¹

Our need today is to recapture this sense of cosmic relatedness. We look through the keyhole of our respective disciplines and see glimpses of a world outside, but fearfully withdraw to our specialties because we know more about that than anything else. Religious faith and the instruments of a religious view of life help us to get beyond where we are to a broader sense of meaning and perspective. This is what higher education lacks and what it must find.

The task of education is to find meaning. Knowledge is an indispensable part of this task, but its role must be seen in the light of a broader and more significant objective. Religion gives to education this kind of meaning.

¹⁰Lincoln Barnett, *The Universe and Dr. Einstein*, (New York: William Sloane Associates, 1948), p. 105.

¹¹Bernard E. Meland, *Faith And Culture* (London: George Allen and Unwin, Ltd., 1955).

IN DEFENSE OF TENNESSEE WILLIAMS

At the November Religious Education Convention in Chicago, Dean Robert Fitch delivered an address on the secular images of man in American popular culture. It was exciting to listen to because Dean Fitch has a good gift for using language and

he presented a brilliant array of quotations. Unfortunately, the tone was singularly sermonic, opposing throughout a secular image of man to a religious image of man. This would not have been bad in itself were it not for the speaker's

insistence on stuffing recent literary works into pigeon holes, while admitting he had not read them, being content to quote a reviewer's opinion wherever it buttressed his point of view. It was Dean Fitch's remarks concerning Tennessee Williams that aroused me particularly, and it is to this that I would like to direct a reply.

Dean Fitch in accusing Tennessee Williams of "cheap sensationalism" said the following:

The fascination of William's play . . . is the fascination of what shocks and repels. It is the fascination of what does outrageous and incredible violence to every impulse of decency and rationality that can lend dignity to life. It is an affront to the animal kingdom to say that his characters are beasts. And if, as Williams appears to insist, these characters are really human and truly human, then we must say that this is a quality of humanity so foul and degraded as not to merit even the compliment of eternal damnation.

These are such strong words that one is tempted to dismiss them by saying — "methinks the gentleman doth protest too much." But such a statement, made before a large and responsible gathering, and reprinted in full in the March-April issue of *RELIGIOUS EDUCATION*, deserves careful consideration.

That Tennessee Williams is basically a sensationalist I would vehemently deny. True, there is a steady stream of decay, corruption, and sex in his works. But these are the building blocks of his plot; an indispensable element without which his plays would be something other than what they are. That some members of the audience have so little depth and insight that they can see only an exhibition of the grotesque is certainly no indictment of Williams. If Dean Fitch is going to allow drama to be judged by the out-of-towners on an expense account, then we might as well stop right here. But among the critics and sensitive people of the theatre there has been no question about the integrity of Tennessee Williams as an artist.

It might be well to look at some of the comments made by Brooks Atkinson on Williams' plays. I suggest Atkinson because he is generally recognized as an intelligent drama critic, and because, quite curiously, he comes close to the position held by Dean Fitch in regard to Williams. Mr. Atkinson finds at least the last scene of *Orpheus Descending* to be a piece of "vindictive showmanship," corroborating Dean Fitch's charge of sensationalism. After *A Streetcar Named Desire*, he spoke of "Mr. Williams' baleful insight into character, his ruthlessness as an observer and his steel-like accuracy as a writer." These are certainly high words of praise. But it must also be noted that he thought the play "an unequal contrast between the decadence of a self-conscious

civilization and the vitality of animal aimlessness." Summed up in this statement may well be Williams' most glaring fault as a dramatist. There are in some of his plays but two ways to weave the web of life; both of them end in frustration and nihilism. In a very recent article of the Sunday New York Times, January 19, 1958, Atkinson while referring to Williams as "the poet of the damned," has expressed his overall feelings about Williams more clearly: "His dark values annihilate the basic assumptions of most civilizations." But he neither damns Williams nor his characters. Rather he states his feelings unequivocally: "What Mr. Williams has to say is in essence repugnant. But he says it with awareness, sentience, musical grace and conviction; he believes it. He is bemused with death." Although this sounds much like Dean Fitch's point of view, I believe a basic difference can be discerned. Inherent in Mr. Atkinson's criticism is the willingness to recognize the artistic ability of a writer, as well as his mandate to write, even though the end result might be totally repugnant.

I think there is some significance in noting that Williams' plays have gotten a very poor reception in the South — most of them remaining unproduced except for the occasional ambitious venture of a university theater. Perhaps this tells us that his drama is too honest; it cuts through the flesh and touches the raw nerve endings of a group of people who would rather be left alone. Of course the other side of the coin is his unquestioned success in the New York theater. There the audience can rationalize away the universality of his drama by holding it at arms length, thinking how disgusting "those Southerners" are, not admitting to themselves that the seeds of corruption and decay reside dormant in all of us.

When evaluating the work of Williams we must keep well in mind that his particular genius lies neither in the realm of philosophy nor polemics. He is first and last a dramatist. He is creating a work of art that does not say but is. If the picture we see, after all the stress and strain of conflicting elements be resolved, is a dark one — do we have the right to life up our voices and howl: "This is not life as we would like it?" If it be truth he has shown us, we may feel purged of certain emotions to the degree that we have been shown man's inescapable destiny; and we may at the same time be aroused to take action to correct that part of the human nature corrupted by the peculiarities of time and place. But why rail at Tennessee Williams who has performed both an artistic and social service to the American community, merely because he has with poetic clarity and dramatic power placed before us some of the less pleasant aspects of the human condition — *Chaplain Dan B. Isaac*, Hospital Chapel, Fort Campbell, Kentucky.

Some Reflections on Religion and Learning¹

Judah Goldin

Professor of Jewish Studies, Yale University

IT IS a pleasure to bring to all of you associated with the Pennsylvania State University the greetings and good wishes of Chancellor Finkelstein and the faculties of The Jewish Theological Seminary of America on this occasion when you dedicate the Helen Eakin Eisenhower Chapel. May the activities conducted in this chapel add to the vigor of the university's life, and may the research and teaching and study and intellectual fellowship of the university penetrate the spirit of its chapel.

What better time is there to undertake some reflections on the relationship of higher learning and religious living than the opening up of a university chapel? There is considerable discussion of this relationship at the present time, particularly when public education is involved. As everyone familiar with education or religious institutions knows, this discussion is frequently conducted on a high emotional pitch. There is the party of the first part, and it is convinced that schools which do not provide their students with religious instruction and expression, deprive them of a most important — if not *the* most important — source of civilized conduct. On the other hand, there is the party of the second part, and it is convinced that religious instruction and expression in the schools will lead to divisiveness where there should be fellowship and obscurantism where there should be luminous investigation. Each party deeply fears the conse-

quences it foresees; and to deny the reality of either of these dangers is — let's put it charitably — naivete at its most naive. Something of extreme importance to human character *is* banished when it is assumed — and acted on — that religious needs and religious studies are trivial and therefore have no place in the curriculum or curriculum vitae of the enlightened. It is also alas terribly true that at various times and places religious instruction and expression have been and still are carried on with a kind of neanderthal mentality and outlook, and the end results are devastating — to society, to the individual (the assailant as well as the victim), to learning, to religion. Both dangers are real enough; *both*, not the one or the other; *both*.

Personally, I doubt if we can ever *entirely* escape them. By this I mean: it seems unlikely to me that automatically, without sustained, and ever-renewed effort and vigilance on our part, the dangers of religious illiteracy and insensitivity on the one hand, and on the other bigotry and hostility to learning, that automatically these dangers will disappear. Either we honestly and wisely avoid these dangers whenever they threaten, or they will overtake us. In effect, however, this is always true, on every level of living, especially in a democratic society. No enterprise is without its risks, and great enterprises involve great risks very often. We are at liberty, for example, to ignore the plight of people in other countries because we have plenty of domestic problems; and the mood of being "fed up with them all" is easily understandable, particularly if even our good motives are misjudged. What then? Is it

¹An address delivered at The Pennsylvania State University on October 16, 1956, at the inauguration of the Helen Eakin Eisenhower Chapel of the University.

really possible to do so, today above all? It is a fact that even after we assist people at great sacrifice to ourselves they may not respond as we want them to. What then? Have we given them the assistance they needed or the assistance *we* thought they needed? Isn't that a possibility? Risk is always with us. And a wise people does not deny its reality, but tries always to act in a way which prevents the danger from becoming disaster. There is, if you wish, something of a tension between the life of commitment and the life of unrestricted exploration. Our assignment is to make this tension a creative, rather than a paralyzing, force.

Precisely because of the tension between commitment and limitless research, the position of a chapel in the university framework is significant. The chapel and the university — this is a symbol. Properly understood and properly utilized, the juxtaposition of the one against the other represents what I think we all hope to achieve. And in this regard the Jewish tradition and experience are preeminently instructive.

The ultimate objective of Judaism is what? You may find it expressed in many verses of the Hebrew Scriptures, but I deliberately choose a sentence from the pious appendix to Ecclesiastes — and you will see in a moment why. "The end of the matter, all having been heard," says the pious writer, is this: "fear God, and keep His commandments; for this is the whole man," or, as the King James version puts it, "this is the whole duty of man." There is not one authority or spokesman for Judaism, from Moses to the most recent teacher and homilist, who would say nay to this sentiment. To be sure, a person might be tempted to enlarge upon its clauses; he might feel urged to remind us that to fear God, in this verse, means also to love Him,² that to keep God's commandments means to love our fellowmen, to show mercy toward every living thing, not only to carry

out obligations affecting the individual's relation to God; and so on. How does the Mishna, the earliest post biblical, Jewish code of law read? "This is what Rabbi Eleazar ben Azariah taught on the basis of the verse *From all your sins before the Lord shall ye be clean* (Leviticus 16:30): only for sins between man and God does the Day of Atonement effect atonement; for sins between a man and his fellowman the Day of Atonement does not effect atonement until he has first been reconciled to his fellow."³

Along such lines, then, one might expand the brief summary of Ecclesiastes; but with its substance there would be no disagreement. This is the primary and final duty of man, says Judaism, to fear God and keep His commandments. Now, what is fascinating is this: immediately preceding this verse in Ecclesiastes, appears this sentence: "And furthermore, my son, be admonished: of making many books there is no end; and much study is a weariness of flesh." Here it is, you might say; how can any significant intellectual life be cultivated with an attitude like that? And you might even argue further: isn't there an inevitable connection between characterizing study as a weariness of flesh and the injunction to fear God?

That the author of these sentences was worried by the possibility that reading "extraneous books"⁴ might weaken preoccupation with the holy writings is not to be gainsaid. Furthermore, that no pious Jew ever dreamed of saying, "Though Scripture forbids, let's pay no attention to it" — that no pious Jew ever dared express himself that brusquely, I will also admit. But the question before us is: what line did Judaism actually take in this adventure of the making of many books, of much study?

Here fortunately we are not dependent merely on theoretical speculation; history is

²Cf. E. J. Bickerman in *Harvard Theological Review*, Vol. XLIV, pp. 164f.

³Mishna Yoma, end.

⁴Cf. Rabbi Akiba in Mishna Sanhedrin 10:1.

available. The fact is, as every student of history knows, that the intellectual imperative was underscored in Jewish life so strongly, so insistently and unanimously, that it is no exaggeration to say, for Judaism study became a fixation, a religious duty of first magnitude (I am speaking literally, and ask you not to take my words figuratively), a *mitzva*, a chief commandment in human upbringing and behavior. "Let thy house be a meeting place for the Sages," said Yose ben Joezer of the second century B.C.; "sit in the very dust at their feet, and thirstily drink in their words."⁵ And what does "Let thy house be a meeting place for the Sages" mean, asks a very early commentator. It means, he says, "that a man's house ought to be a center for the Sages, disciples, and disciples of the disciples — as it is when one says to his fellow, 'I shall await thee at such and such a place.'" What does "sit in the very dust at their feet" mean? This: "When a scholar comes to the city, say not 'I have no need of him.' On the contrary, go to him. . . . And every word which comes forth from his mouth take in with awe, fear, dread, and trembling" — we would say, with complete attention and respect — "the way thy fathers received (the Torah) from Mount Sinai."⁶

Is it ever too late to begin to study? The sources are ready to set up Rabbi Akiba as an example.⁷ Not until he was forty years old did he even get the opportunity to study. He began then in an elementary school and later was the leading sage of his century. If water can wear down stone, as he observed the erosion by the side of a well, the words of the Torah, he concluded, could penetrate his heart.

⁵Abot 1:4.

⁶*The Fathers According to Rabbi Nathan*, Ch. 6, p. 40.

⁷*Op. cit.*, pp. 41f.

"In the future, at Judgment," the classical sources emphasize. "Rabbi Akiba will put all the poor in a guilty light. For if they are asked, 'Why did you not study Torah?' and they say, 'Because we were poor,' they shall be told: 'Indeed, was not Rabbi Akiba even poorer and in more wretched circumstances!' And if they say, 'Because of our children,' they shall be asked, 'And did not Rabbi Akiba have sons and daughters?'"⁸

What if one studied when he was young? "If thou hast studied Torah in thy youth, say not 'I shall not study in my old age.' Instead, study Torah (at all times). . . . If thou hast studied Torah in riches, do not sit idle in poverty. If thou hast studied Torah with a full stomach, do not sit idle when hungry. If thou hast studied Torah in leisure, do not sit idle under pressure. For better for man is one thing in distress than a hundred in ease. . . . If thou hast studied with one master, say not 'Enough for me.' On the contrary, go to another sage and study Torah. . . ."⁹

Do you know what happens to a man who does not continually add to his study? "If a man studies one or two or three tractates and does not add to them, he forgets the first ones in the end."¹⁰ If a man neglects to review, he forgets everything and in the end will have to keep his mouth shut (this is probably a wish, more than a statement of what generally happens, at least nowadays).¹¹

Why do calamities overtake Israel?¹² Be-

⁸*Op. cit.*, p. 42.

⁹*Op. cit.*, Ch. 3, p. 28.

¹⁰*Op. cit.*, Ch. 12, p. 71.

¹¹*Op. cit.*, Ch. 24, p. 104.

¹²Cf. Lamentations Rabba, Introduction, Section 2.

cause they give up studying Torah. Study of the Torah is one of the three pillars of the universe — the other two being worship and acts of loving kindness to our fellow-men.¹³ The study of Torah is equal to a multitude of acts of loving kindness, acts like honoring parents, hospitality, civilized concern for brides, for the dead, for the establishment of peace — so another characteristic statement, which is recited every morning by the devout Jew.¹⁴ Why, what do you imagine God does in the Academy on High? He engages in study with His scholarly saints and one of His chief delights is to acknowledge that *their* expositions are the right ones, *their* acute interpretations are superior to His!¹⁵

The point, I believe, is clear enough without further quotation and paraphrase: to fear God involves worshipping Him; and for the Jew study came to be one of the highest forms of *worship*¹⁶ — again I am speaking plainly, not metaphorically. And one quasi philological observation will sum up the whole Jewish attitude on this subject: it is noteworthy that in the Hebrew language the terms for synagogue and school, *bet ha-keneset* and *bet ha-midrash* are virtually interchangeable; that is to say, learning was worship, study is a supreme religious act.

This being so, you will appreciate the corollary Judaism drew from its esteem of learning and study. "The boor," to quote

Hillel of the early years of the first century, "the boor cannot be a sin-fearing man" (we would say, a pious man), "nor can the illiterate be a saint."¹⁷ Jewish sources and commentators quote this maxim whenever they get a chance, and there is no denying that this is a representative view of Judaism. What the implications of this view are we shall see in a moment. But first we must beware of sanctimoniously misinterpreting it.

Neither Hillel nor all those who subsequently echoed him "maintained that accidents do not happen, that in history it is impossible to stumble upon saints who were not scholars. But if one is setting up ideals — and, say, saintliness is that ideal — then we dare not adopt freaks as standards. For boorishness more often than not does not generate piety; ignorance more often than not does not produce saintliness" (notwithstanding its great value to superstition!). "And if a goal is to be selected for men, let it be free of paradoxes."¹⁸

For the Jew, then, piety in which study does not constitute a leading activity, is not the ideal piety; it is a diminished, undernourished, unstable affair. Not much study, but *little* study is a weariness of flesh.

The attitude I have been trying to describe, and its corollary, account for the strong intellectual texture of Jewish conduct and imagination. There were, no doubt, periodic outbursts even within Judaism against this so-called overintellectualization of Jewish life, the most notable being Hasidism, the eighteenth century movement which is being rediscovered by our contemporary literateurs. But the fact remains that in Judaism the triumphant insistence has been on an intimate association between what we in our western idiom call scholarship and religion, the study house and the house of prayer. And because of this asso-

¹³Abot 1:2.

¹⁴Mishna Peah 1:1 and Baer, *Seder Abodat Yisrael*, p. 39.

¹⁵Cf. Babylonian Talmud, Pesahim 119a and Baba Mezia 86a.

¹⁶See further N. Isaacs, "Study as a Mode of Worship," in *Jewish Forum*, Vol. VIII, pp. 170-176.

¹⁷Abot 2:5.

¹⁸*Journal of Religion*, Vol. XXVI, p. 276.

ciation scholarship was saved from becoming pedantry, and religion was saved from becoming mere cult.

Of course, you will remind me that when Judaism urges study, it has in mind not study in the abstract, but study of the Torah. And undoubtedly too, the author of those closing verses of Ecclesiastes was not opposed to much study of the Torah, but to other studies.¹⁹ Yet we must not forget that this concept, Torah, is a most inclusive concept. In order to understand many laws of the Torah, one had to learn mathematics; the calendar depends on it. There are important laws which require a genuine knowledge of anatomy: our classical sources even report the case of an autopsy conducted by scholars so that they would know how to determine a law.²⁰ St. Jerome on one occasion even upbraids the rabbis for spending too much time in physicians' laboratories.²¹ It is not a matter of accident that distinguished Torah scholars and what I would like to call Torah philosophers in the Middle Ages were eminent, practicing physicians. Torah will involve a man in the study of grammar, and languages, it will demand of him a mastery of subjects no less varied than those of many curricula we are familiar with.²²

In other words, it would be preposterous to deny that the study Judaism demands is a study of Torah. But we must remember that when we speak of Torah we are not speaking of a parochial, shrivelled disci-

pline. We are referring to a great *paideia*, given direction towards the will of God.

What is more, there is often about the study of Torah an esprit of independence which is the very essence of the climate higher learning requires if it is to remain free and creative. Late in the first or early in the second century,²³ for example, a controversy between Rabbi Eliezer ben Hyrcanus and his colleagues broke out in the academy over a legal problem. So confident was Rabbi Eliezer of the justness of his view that he was ready to summon supernatural endorsement. If I am right, he exclaimed, may this nearby carob tree be uprooted. Lo and behold, it was. At which his colleagues retorted: Nothing is proved by carob trees. If I am right, Eliezer undaunted declared, let the nearby stream of water reverse its course. *Mirabile dictu*, it flowed upstream. But his colleagues refused to be impressed. In desperation (I suppose) Eliezer resorted to other stunts, even enlisting a heavenly voice. His colleagues, however, still refused to yield: this is not the way, they insisted, to prove a point in debate. And to clinch the matter, one of the sages, Rabbi Joshua, asserted: It is already stated in Deuteronomy²⁴ that the Torah is not kept in heaven; since it has been given to men, men by their wits decide what is true or not.

This same independence was behind the violent resentment against the great code of no less a personage than Maimonides. No one ever really minimized the enormity of achievement exemplified by his extraordinary *Summa* of Jewish law and tradition. But apparently Maimonides did hope that his code would supplant all the original sources, that henceforth all students need do is refer to his most useful compendium and

¹⁹See the rather interesting view towards "general" reading in Palestinian Talmud, Sanhedrin X:1, 28a.

²⁰Babylonian Talmud, Bekorot 45a.

²¹Cf. L. Ginzberg, *Students, Scholars and Saints*, pp. 44 and 268, n. 10.

²²See, for example, Babylonian Talmud, Shabbat 75a on the importance of pursuing the study of astronomy. On the study of languages and grammar, cf. Ginzberg, *Op. cit.*, pp. 44f.

²³Babylonian Talmud, Baba Mezia 59b.

²⁴30:12.

find their answers ready to hand.²⁵ Under no circumstances, protested his critics; there is no such thing as a secondary source which exempts us from the duty to refer back again and again to the original.

If we are seeking a model in our education, I submit here is one we may profitably examine. The chapel and the university: what is it, if not an expression of the hope that our piety shall be constantly fed, corrected, guided by our learning, and in turn that our learning shall be constantly reinforced, refreshed, and accompanied by a deep sense of commitment to a purpose, a purpose if you please more enduring than the immediate present, the immediate comfort, a purpose higher than our own interest even, or — to put it succinctly — a purpose which is also God's purpose.

The chapel and the university: little good will come of this union if we refuse to admit that there are dangers in it. Heaven help us if our chapels are used to undermine free research; Heaven help us no less

if our research is conducted in a spirit cynical of man's need of God. If the last twenty-five years have taught us anything, they surely have revealed how brutalized man can become by contempt for true learning and study, and how helpless, how without real courage and stature man is left if he is not governed by a profound commitment to values that are more than earth-bound. There is a real lesson to be learned from the resistance to brutality and tyranny that was displayed by religious men, where the professors sometimes failed!²⁶

The chapel and the university: they must in wisdom and mercy collaborate, or we are undone. Boors will not be saints, and scholarship must be recognized as an act of worship. May I then, conclude as I began: May the activities conducted in the Helen Eakin Eisenhower Chapel add to the vigor of the university's life, and may the research and teaching and study and intellectual fellowship of the university penetrate the spirit of its chapel.

²⁵See now A. S. Halkin in *Tarbiz*, Vol. XXV, pp. 413ff.

²⁶Cf. M. Weinreich, *Hitler's Professors*.

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Religious Education for Adults

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ACCORDING to J. B. Phillips in a book entitled *Is God at Home?* "all religions attempt to bridge the gulf between the terrific purity of God and the sinfulness of man, but Christianity believes that God built the bridge himself." We know the way which is open to us to break this "sin-suffering-death" cycle. We know about this way through the actual mature example which has been offered to us by Christ.

Without this example we would have little more to go on than any other of the millions of persons who attempt to interpret God's will by questionable revelations often grounded in ignorance and superstition.

We have, indeed, the opportunity given to us to know what we need to know of God's plan for us in a straightforward and comprehensible way. But to have the opportunity and to make use of that opportunity are sometimes quite different. We can learn to make use of this opportunity. Here is one of the prime objectives of the Church. Through education the Church tries to bring us into relationship with the revealed purpose which God has clearly expressed to us through Christ. But this is a problem of great moment which we have dealt with in a rather shabby fashion. This is the problem of Christian adult religious education.

There are many ways which have been used to bring about this understanding of our relationship with God which we have indicated as our basic objective in adult religious education. Actually the whole Church, in one way or another, is directing its resources to this basic problem of a person's relationship to God. Acquiring an understanding of this relationship is educational in nature. It is educational if we understand education to mean the develop-

ment of attitudes and capacities. In adult religious education our attitudes are directed to help us to understand God's will, and therefore, his purpose for us. We direct our newly acquired abilities toward this end.

This job of learning as Christians, on the surface, appears to be rather easy. We have, at the outset, many of the essential ingredients for dynamic and effective learning programs. We have the necessary reading material — many excellent books written by persons who have dedicated their lives in unselfish service and devotion to God and man. The Bible, particularly the New Testament, leads the list as the great resource in this struggle to learn. We have, further, the greatest resource of all: God working through us in the Holy Spirit.

I.

At first glance then it would seem that we have the problem pretty well solved. But resources are one thing and putting them to proper use is another. Just as knowing what we ought to do is one thing and doing it yet quite another. Resources for learning are the core of all learning programs. But if we don't use God's grace and ever-present help this particular resource is, indeed, not productive of good learning. Also if we don't understand what we read, we can't make very intelligent interpretations in our lives. Again, if we don't do what we know we ought to do after we understand what we read, and if we resist the direction God attempts to give us when we feel this direction, nothing constructive can be accomplished in our journey toward knowing God better and learning about His purpose for us. So actually while we have all the ingredients for a highly successful learning program, the program is fraught with difficulties partly of

our own making and partly of those about us — our co-learners.

Another problem which has caused us no end of concern in this specific learning process is the attempt to use any person of good will as a teacher or leader in our adult learning groups. These persons, while often saturated with good intentions, can and do cause considerable confusion in a learning program. An untrained leader or teacher can be as destructive to a constructive learning process as a minister might be if he were to step into the cab of a railroad engine and try to run it. Good will and good intentions are not enough to be an adult leader or teacher in adult religious education. Specific training is necessary.

Another significant difficulty we encounter is the use of inappropriate secular methodology and subject matter to the point where the adult learning program might often be any secular subject with a slightly recognizable religious twist to it. Certain effective methods of teaching have been developed by secular learning institutions and should be used. We also know something about the adult learner through the great strides which have been made in psychological research in general and adult learning. These facts must be put to use by experienced persons who know how to adapt them to the specific problem of adult religious education — that of learning to know God better in order to serve Him. Attempting to emulate secular ideas by learning a new psychological vocabulary and exhibiting this newly learned information to one another frequently defeats the ultimate purpose.

The slight modification of secular subject matter to what could be loosely called religious use is another significant pitfall. Learning flower arrangement and pottery making may have a place in the cultural and educational pattern of our society. It is not, however, the job of the religious adult educator. When he tries to compete with such secular programs in order to interest people in the Church by indirect methods, he is

watering down the Church's mission and educational purpose.

The church teacher or leader must be trained in adult religious education. The professional school teacher is often found teaching in the Sunday School. This is, of course, highly desirable since this person knows something of the learning process and has had considerable experience in practicing it. But using the same methods in adult religious education which are used in primary and secondary schools is not usually successful. The problem of volunteer adult education is quite different than that of the semi-volunteer program conducted for children in the Sunday School or the compulsory program of public education. Other factors which make this problem a special one are (1) adults think they know more than children, (2) we often resist new ideas more vigorously, and (3) we adults are not as believing or humble. These problems demand different kinds of treatment.

And one of the most significant of all learning problems in the area of adult religious education is *to cause something constructive to happen to us* after we feel that we have acquired new insights. We learn subject-matter in classes, discussion groups, through a Sunday sermon and as a member of other formal and informal educational programs. But our new knowledge is too frequently a static sort of a thing. Study groups, for example, will select a particular book or pamphlet and hold a number of meetings discussing it and often actually learn to repeat what the reading material says. This is academic learning and falls far short of satisfying the need for religious education for adults. We know that little seems to happen to us to actually change our way of behaving because of these so-called learning experiences. Adult religious education is evaluated in terms of what happens to us because of our new learning, not according to the number of books read or meetings attended.

Obviously it helps to read and study to broaden our knowledge of our religion. However, Christianity is a dynamic religion

which can lose some of its great impact unless the knowledge we acquire in study is translated into purposeful action to conquer our tendency toward pride, slander, covetousness, to name a few problems we have to deal with.

Productive adult religious education is examined by results. And here is where we find ourselves wanting. That we talk but won't do is a real problem of adult religious education.

A sixth problem of significance lies in the inability of many adult leaders to properly determine the educational needs of the learners. The easy way to try to get around this problem has been to prescribe their needs. Some authority develops a packaged program and distributes it lesson-by-lesson or as a total course to the churches and then it is offered to the learners. Another way this problem is attacked is for the minister and one or two professional or lay educators to develop a program which is "good" for the people. In both of these cases, we merely assume we know what others need. Our assumptions frequently fall far short of the mark. Actually we are working toward helping persons to remain dependent and immature. People involved in the program should be a vital factor in determining their own needs. If we are ever going to learn to assume the great degree of responsibility needed to grow as Christians, we must start by assuming some responsibility. Even if a program, at the start, does not contain everything that someone else thinks we ought to know, we are nevertheless learning how to work together as a corporate body. An almost pagan worship of subject matter has made us oblivious to the facts that subject matter is but a vehicle to help us to do something, or to know something, and that there are other vital factors in the learning process as well as subject matter. We make use of appropriate subject matter, of course, but we demand of it to do more than make us more glib.

We must be involved in this learning process. We become involved in a learning program that seems to be ours, when

we help substantially to determine our needs along with those who act in a professional capacity.

The seventh and last problem to be mentioned here is the inadequate use of educational methods. We need training in the use of educational methods. Different methods are used at different times to solve different problems. The lecture method, of which the sermon is a part, is important when used properly. It can answer only a small part of our educational needs. This method has indeed been overworked for two main reasons:

1. We are vain creatures and we like to tell others things they "ought to know" — things which we think we know but they don't.
2. Listeners are too indifferent mentally to make much of an effort to assume the responsibility of figuring some things for themselves and for others. This is particularly true when the listener knows he doesn't have to bother. Too much telling makes us robots — dependent on others.

Since there has been a great emphasis on group discussion within recent years, there are persons who feel that this method of learning can solve most of our problems of education. Here is an extremist view very much like the enthusiasts who would teach us all by telling.

No method of learning yet discovered can solve all of our problems. The intelligent combination of various methods to suit particular needs of unique persons at particular times can greatly help us to produce programs of adult education which are effective. This is predicated on the idea that persons know what the methods are and know when and how to use them. This means specific training for leaders superior to much of what has been accomplished to date.

In summary these are a few of the important problems with which we must deal in adult religious education:

1. Not using available resources properly, or at all.
2. Poorly trained or untrained teachers or leaders.

3. Secularizing the programs.
4. Ignoring problems of adulthood.
5. Assuming knowledge is virtue and intellectualizing rather than acting on the knowledge we acquire.
6. Basing programs exclusively on needs prescribed by others.
7. Use of inadequate educational methods.

II.

Recognizing, then, a few of these important problems, we seek solutions. For the past five years developmental research was conducted by members of the faculty of the Bureau of Studies in Adult Education at Indiana University to seek some possible solutions to the problems mentioned. An experimental plan was developed and is now operating with some success. The idea known as the Indiana Plan for Adult Religious Education attempts to help us to act as well as acquire the needed background of academic learning. It is not a panacea and it is not easy. We do not change our behavioral patterns quickly and recognition of this fact must be taken into account.

We have found that certain principles properly applied to these specific problems can help us to acquire meaningful insights which deepen our conviction and result in constructive individual and corporate action.

In the first place, we learned that we must have a specific goal which is constantly before us, and our efforts should be directed toward the attaining of that goal. This educational goal of the Church was stated "to help us to know God better so we can better serve him."

With this goal in mind we begin to construct a program which is directed toward this end. And by carefully establishing recognizable objectives at the start of our learning adventure we are, at the same time, establishing criteria which we later use to evaluate our efforts. In short, we are setting up focal points which will help us later to answer the question, "How are we getting along?"

In order to achieve a degree of success with adults, we should understand certain

educational conditions, which, if properly used, can bring about more effective learning. In the investigation which we recently conducted, seven conditions of learning evolved which assisted substantially in the developing of an effective learning program.

The seven principles which became integral parts of the learning program were: training for the learning team, freedom of expression, active individual participation, sharing in program development, voluntary learning activities, use of both formal and informal methods, and outward growth. These conditions apply to the physical and emotional environment of learning. They are related to the nature of us as learners. If we apply these conditions to our learning situations with skill, we are better able to identify our place as individuals in the learning process; and, further, we are able to see more clearly the need for a corporate relationship in pursuing our learning goals.

Briefly we mean this when we refer to each of the seven conditions: training for the learning team indicates that we must be helped by training in certain methods of adult education to understand ourselves as vital parts of a working-learning group. We enhance our own unique abilities as distinct individuals yet we learn how to apply our peculiar talents to constructive learning and doing through teamwork, working with others toward a common goal. "... so we, though many, are one body in Christ, and individually members of one another." (Romans 12:5).

We learn to think of ourselves as unique personalities each with particular gifts which we use to further our own understanding, and to contribute to the benefit of those fellow learners who share with us the responsibility for the success of the learning adventure. As a learning team we begin to understand how to contribute the best we can and how to help others to do the same. An alternative is pressing the competitive spirit of learning to the point where we gradually isolate ourselves from one another and are then confronted with a new set of problems which arise because of this separation.

Freedom of expression is taken to mean that we must have the opportunity to express ourselves within our limitations, and learn also how to be responsible for what we say.

We cannot expect creatively to understand our relationship to God if we are afraid. Fear exhibits its destructive processes in learning situations in many ways: fear to admit we don't know or can't understand (fear of being thought ignorant), fear of incurring the displeasure of others, fear of jeopardizing our social or vocational standing, etc.

Fruitful learning is not an ally of fear. And fear is contagious in a learning situation. Often many of the learners sense the fear and, as the group continues, it sometimes becomes sort of a mutual admiration fellowship or a dictator takes over.

We must be respected and respect others enough to feel that we can say what we think even if it may be wrong. This vital factor in learning is exhibited as we begin to mature in the learning process. After we learn to "loosen up" and help others to muster enough courage to talk, we notice a climate conducive to effective learning being developed. We feel more friendly and relaxed and understanding of one another. Learning is personal. We come to grips with our learning in terms of our own talents and inadequacies. Free expression helps us to identify hindrances to learning and, properly exercised, prepared the way for a disciplined learning process.

A third point is active individual participation. We take participation to include listening, sharing, doing, speaking. Each member of the learning team must be actively involved in the process.

At this point we are again confronted with the need for a kind of discipline in participation that can be more adequately understood if the learners are exposed to a short period of training in how to participate. Participation must be purposeful. It can point the way to the gradual development of a sense of responsibility on the part of the learners. But it does not mean busy work. If participation is to have meaning

the participants, for the most part, must be helped to understand what listening, speaking and doing involve and how these aspects of participation can be used as learning tools.

Sharing in program development is a vital factor in participation. The participants help, actively, to determine their needs and the educational methods used which can help to satisfy these needs.

Participants, to learn effectively, need to feel that the educational program is theirs rather than something thrust upon them. Many of us will accept responsibility more willingly when we have been involved in developing and conducting the program. We are more concerned about making a success of something in which we have a hand than we are of activities in which we have only a remote connection. The closer we are to the problem the more we are concerned with a successful solution to it. Sharing in the development of the program can become a part of the whole educational plan. This can be a practical demonstration of accepting responsibility rather than verbalizing. Here also is a chance to set up a program in which the learners have an expressed interest and one that meets their level of comprehension. Those learners who help the leaders establish the program will invariably insist on providing some means of dealing with the questions they ask.

Adults are concerned when they are involved. Determining ways in which they can learn to share responsibilities are important. It is also important to recognize and act on the principle that the program is a voluntary one. A voluntary learning activity helps, in itself, to provide the climate for productive learning. Voluntary here is taken to mean the exclusion of both overt as well as subtle methods of force.

We learn best when we are offered attractive opportunities which stimulate our interest; which make us want to do something. This indeed puts some strain on the educational leaders because it poses a problem which is not easy to solve. Since adult religious educational programs are, for the most part, voluntary we must seek con-

structive ways of whetting interest and maintaining it.

III.

The first reaction of most of us to a program of adult religious education is very much like our reaction to most activities set before us, "What am I going to get out of it?" We are selfishly motivated regardless of how we might deplore this attitude. And further the adult decides whether or not he will participate and he also determines the life span of the program by his interest. These important facts persuade the adult educator, who is concerned with operating a successful program, to discover and use the best known means of reaching and holding the interest of the adult learner.

Voluntary learning activities are desirable because

1. Nobody can learn for us.
2. Each person's relationship with God is a personal one.
3. We can select and attend the church of our choice.

Both formal and informal methods should be understood and used. This is the sixth point. No particular preference is shown to any method except as that method helps solve the problem under consideration.

It is important to know what a number of different methods are and how to use them. Panels, forums, lectures, group discussion and many other methods can be successfully used to deal with the various adult educational problems in the church.

The real problem for the leader and participant is to know when and how to use the method which has been determined as appropriate for a particular situation. A highly flexible program which tries to hold the interest of the participants may use a half dozen different methods during a two or three month period. The answer to the problem of which method should be used is related directly to:

1. The nature and extent of the problem
2. The personalities involved
3. The time for each meeting and the total number of meetings
4. The physical facilities
5. The available resources: persons, books, films, etc.

Outward growth is the last condition to be considered here. Outward growth implies an ever-expanding, dynamic moving outward of one's self into corporate relationship and a God-centered relationship. This is the basic measuring stick for the success of the program of adult learning.

Our tendency to be overly concerned with ourselves must be effectively attacked in a successful program of adult religious education. This important objective can be approached over a long period of time through the various educational activities which are conducted. In some experimental work which later became part of the Indiana Plan, it was found that moving and growing into a better understanding of our sacred and social relationships could take place in any religious learning situation. This is to say that courses or lectures in human relations or how to grow outward are not necessary. Effective development and growth can be discerned in a properly organized and conducted program of adult religious education treating any legitimate subject area.

We can learn to grasp the significance of a corporate relationship as we participate in learning programs. We don't have special programs in corporate relationships.

Our goal is not how many facts can be quoted, or how many Bible verses we can recite, or how much philosophy or theology we can stun others with, but rather how have we progressed in our behavior from an ego-centered existence to a God-centered life?

The Christian Family as Mediator

Burt E. Coody

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FEW PEOPLE would disagree with the common belief in the primacy of the home in determining the personalities and the quality of the lives of its children. But many parents do not understand the processes by which these developments take place and their role as *mediators of destiny* by virtue of their parenthood.

The Family As Mediator

The family is a carrier of heredity. Through these particular parents a long line of human history has entered into the being of the new born child. In this hereditary endowment are the common characteristics of the human race, the particular characteristics of the familial lines represented by the father and mother, and the novel characteristics of the unique individual resulting from this union. Thus the child exists as a member of the race, but if his growth and development are healthy he will become a person nourished by his family and culture and in turn enriching them through his own individuality and uniqueness.

The family mediates social and cultural mores and values. Whatever the level of its own attainment and ideals regarding them, these mores and values become to a large measure the child's also. Because of his own uniqueness and through his contact with other forces the child may later revise these customs and values, but the basic "materials" with which he must personally work are those mediated by the family.

A particular way of looking at life and the formation of life's ultimate goals have their beginnings in the emotional life of the family and the quality of its own goals and aspirations. Thus the family is not only a mediator of history, the forces of the race, the dynamics of society and culture, and a characteristic emotional pattern of responses to life situations; it serves also as a mediator of destiny in the quality of its

goals and aspirations, the nature of its ultimate concern, and the intensity of its loyalty to these.

This does not mean that in some deterministic fashion the child will, like a *tabula rasa*, duplicate these powerful and often conflicting forces in his own life. For in his unique individuality he will develop his own system of values, his own quality of life and characteristic ways of living it, and will decide the ultimate concern to which his life will be finally devoted.

But it is exactly here that the family mediates a destiny to an extent that is seldom grasped. Here is a being struggling for an adequate selfhood. Will the family, through whose eyes the child first comes to see himself, help him to an adequate or inadequate self-picture? Here is a being in search for self-identity. Will the parents provide the love and respect, the trust and confidence, and the ultimate concern or religious faith so that the growing person, in his knowledge and experience of love, respect, and trust can realize a self of integrity? Here is a being in quest of fulfillment. Will the family adequately mediate reality so that fulfillment is seen for what it really is in the light of eternity and not simply in terms of personal advantage, or material possessions, or social status? In other words, will fulfillment be set in its proper religious context, or will the individual be left to grope blindly, and frequently in despairing loneliness, for the fulfillment which only God can give?

The Christian family is God's first medium of revelation into the life of the child. Such a family is a channel of God's self-disclosure in Christ. It is a "carrier" of the love of God to the child. It is a living cell of that redeemed and redemptive community, the church, and through it the child participates more readily and richly

in the "kingdom of heaven." This is the Christian family's priesthood of mediation.

Concerning the process of education Martin Buber has written,

The education of men by men means the selection of the effective world by a person and in him. The educator gathers in the constructive forces of the world. He distinguishes, rejects, and confirms in himself, in his self which is filled with the world. The constructive forces are eternally the same: they are the world bound up in community, turned to God.¹

This is the kind of mediation which the Christian family performs for the child. History, social and cultural mores and values, ideals, faiths, and ultimate concern — from among all these the Christian family must weigh, distinguish, reject, and confirm, gather in the constructive forces and turn the child toward God.

The Priestly Function of Mediation

We do not mean to imply that the Christian family as such stands in the historic line of the priesthood, for the New Testament has given us a new kind of priesthood. There is the High Priesthood which belongs only to Christ,² with the corollary teaching, the priesthood of all believers.³ From this Martin Luther rightly insisted that it is the duty of every Christian to represent Christ to his neighbor, each man serving as priest to his fellow men. To Christians and to Christian families are given this priestly function of mediation "that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light," that each may turn the other, neighbor and child, toward God. How is the turning effected? What are the elements

of mediation by which the turning is brought about?

Mediation of revelation. — The first area of mediation is that of God's revelation. Many psychologists tell us that infancy and early childhood attribute to parents all the qualities and characteristics which belong to God. In fact, Freud believed that God is just this projection of the God-idea when children come to the age of the *great disillusionment* and find that their parental gods have clay feet.

But to the young child they are as gods. The careful, loving mother is omnipresent. In times of need and discomfort she is there. She feeds, comforts, protects, and loves him. He trusts her completely. Though the child does not rationalize all this, to him here is a god, indeed. Men have been mistaken for gods before. To the religiously naive at Lystra, Paul and Barnabas seemed as the gods Hermes and Zeus.⁴

Is it any wonder, then, that when children arrive at a certain age they are often heard to boast with utmost confidence, "My dad can do anything!" Or sometimes, to one's consternation, "My dad can whip your dad!"

What do our children learn about God from us? For let us make no mistake about it, in these early years, the child is learning things about relationships, tolerance, authority, power, goodness, and love which he will later attribute to God himself. In other words, he will eventually come to think about God pretty much in terms of the attributes which he has observed in relation to his parents.

If one does not believe this, then let him tell a five or six year old child who has a drunken, unloving, domineering father that God is our Father and see what kind of reaction he gets. Many of us who teach college youth have had more than one occasion to see an adolescent declare his freedom from a dominating father and a tyrannical God by proclaiming, "I do not believe in God."

¹*Between Man and Man.* Tr. by Ronald Gregor Smith, New York: The Macmillan Co., 1947. p. 101.

²Hebrews 14:12 — 5:7. RSV.

³Revelation 1:6; I Peter 2:9. RSV.

⁴Acts 14:8-13.

Our children may first look upon us as gods, but we cannot play the role of God in their lives. The parental task is that of mediation of revelation, not of usurpation. Parents fail their children when they play the God-role to their children and do not point them wisely to the ultimate authority, power, goodness, and love which belong to God alone. In this light we mistake our role as parents when we act as though we had the final say about the life of the child, as though it were in our power and wisdom alone to preserve, guide, and lead him, as though we could make him what God ultimately intended him to be and to do. Christian parents can prepare their children for that divine-human encounter where restructuring takes place in love and confidence rather than its resulting in a shattering isolation which cuts deeply into one's very being.

Mediation of love. — Second, there is parenthood's mediation of love. Here is a principle which is written deeply into the nature of things, but which is most frequently blocked or thwarted in the human mother. We see it in the vicious fight of the lioness for her cub, the cunning of the bird as it lures the snake away from the nest, the concern of the hen as she spreads her wings to protect her chicks, the patient devotion of the sheep as she mothers her young. But how often this love relationship breaks down at the human level. Many fail to see the sacredness of the gifts of life and parenthood with which God has entrusted them.

The Christian family loves with a wisdom that is born of God. It is in performance of this sacred mediation that parents thank God for their children, seek him for the wisdom needed to guide and direct their lives, and so persistently pray for them when they are ill. This is the deep meaning attached to the dedication service when as a starry eyed young couple they stand together before the altar of the church and dedicate both themselves and the child to God; when they vow to rear him in the "nurture and admonition of the Lord"; and when the worshipping congregation re-

sponds by pledging its prayers; careful concern, and help to both the parents and the child.

In such Christian love God comes most early and powerfully to the growing child in the impressionable and formative years. It provides the kind of environment where healthy growth can take place. Mary Edna Lloyd has reminded us,

As the child learns what is acceptable conduct toward others, what is expected from him in relation to others in the home, and in regard to his own behavior, he is learning Christian consideration for others, Christian controls for himself. This is the foundation of true religious development for early childhood. The Christian home in which consistent standards of living are established undergirds the little child's security.⁵

On the other hand, parents may prepare their children for irreligion as well as for religion. Sherrill has warned of this possibility as he points out how parental attitudes and actions may affect the life of the child adversely.

For example, it may become far more difficult and in some cases impossible for this person, first in infancy and then in later years, to relate easily and deeply to other persons as he encounters them. He seems to be on guard against getting close to others or letting them be close to him. He feels what is called ambivalence toward those few persons who are comparatively close to him; this double feeling of love and distrust, attraction and repulsion, seems to hold him back from entering into the deeper experience of friendship and love.⁶

In the context of the Christian home God's love is no abstract idea to which one gives lip service. It is a dynamic reality which has already entered redemptively into the lives of the parents and which reaches through them into the life of the child.

If a child encounters warm and genuine

⁵*Religious Nurture in Nursery Class and Home.* Nashville: Whitmore and Stone. 1942, p. 143.

⁶Louis J. Sherrill, *The Struggle of the Soul.* New York: The Macmillan Co., 1951. pp. 31, 32.

parental love; if the parental view of life does not seriously distort the claims of God on human life; if the religious teaching presents Jesus Christ so as to awaken the response of love and trust; then who is to say how early a child may be of the Kingdom of God?⁷

The child is either helped or hindered in the nature and quality of his interpersonal relationships and in his religious adjustments by the quality and wisdom of the love of God mediated to him through the parents. Such an environment of love will prepare him to discover loveliness in others and in God.

Mediation of grace and fellowship. — The Christian family not only mediates love and revelation, it is a mediator, thirdly, of the grace and fellowship which are found in the Christian community, the church. The first is the grace of forgiveness, the second is the fellowship of acceptance and communion. But they belong together. One cannot exist without the other.

Grace and fellowship, forgiveness and acceptance are indispensable elements for the mental health and spiritual well-being of mankind. Never have we known this more fully than it is known in our day. Yet for lack of these very things self-rejection, loneliness, and the break between man and man continue to create bitterness, anxiety, and to crowd disturbed persons into the psychiatrist's office and into mental hospitals.

Though we have not learned our lesson too well, how different the story is within the church. Here persons forgive because they are forgiven; they accept themselves as they are because God through Christ has accepted them (such persons are free to grow and press toward the divine intention for their lives); they love because He first loved them; and they love and accept others within this communion of the redeemed. God has provided the answer for these basic human needs.

The new born infant and the growing child as well as the adolescent and the adult need this grace and fellowship, this forgive-

ness and acceptance, for their well-being. And the Christian family, through its participation in these within the Christian community, mediates these to the child. Because he is accepted he can accept himself and others, and he can apprehend God's acceptance of him. Because he is forgiven he can forgive and can receive God's forgiveness. Because he is loved, he can love and he can understand something of the nature of God's love for him.

The Christian Family and the Church

This sharing, this mediation of revelation, love, and grace and fellowship belong to the nature of the Christian experience and to the Christian family because of its participation in the church. All of these functions are based upon and grow out of that participation. We can neither exist as Christian families nor perform the parental task of mediation without participating in the life and work of the church.

For the Christian there is no being "in Christ" outside of existing in the body of Christ, the church. Thus there is no participation in Christ outside of participating in the life and work of the church. The Christian family's mediation of the revelation of God, the love of God, and the grace and fellowship of the Holy Spirit depend upon its living and sharing in the life and work of the church.

For many the breakdown of the mediation of the revelation, love, and fellowship of God occurs at this point of misunderstanding the inseparability of the Christian from the church. Paul Tillich points out the inseparability, the polarity, of "individualization and participation."

In polarity with individualization, participation underlies the category of relation as a basic ontological element. Without individualization nothing would exist to be related. Without participation the category of relation would have no basis in reality. Every relation includes a kind of participation.⁸

⁷*Ibid.*, p. 46.

⁸*Systematic Theology*, Vol. 1. Chicago: The University of Chicago Press, 1951. p. 177.

Here individualization points to the particularity of the self as distinct from all other selves. Yet this is an impossibility without participation in other selves. This leads Tillich to say, "No individual exists without participation, and no personal being exists without communal being."⁹

Hence to call the church the "community of believers" is one of the truest things that could be said of it. "Believers" points to the persons who compose the church, "community" points to the essential unity and communion which the believers have with one another and with Christ. The Christian family is Christian because it participates in the life and work of the Christian church, it is a mediator of revelation because it participates in the revelatory act of God in Christ, it is a mediator of the love of God as given in Christ and the church, it is a mediator of redemptive grace and healing fellowship because it shares in these gifts within the community of believers.

Mediation and participation belong together. Where one does not exist the other is but a delusion. But where the two are joined within the Christian family as it shares in the life and work of the church it fulfills its Christian function in mediating the redemptive revelation and self-giving of God, his sustaining love, and the constructive grace and fellowship of Christ and the believers, the church.

⁹*Ibid.*, p. 176.



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SIGNIFICANT EVIDENCE

Ernest M. Ligon

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The purpose of this column is to keep religious educators abreast of the relevant significant research in the general field of psychology. Its implications for methods and materials in religious education are clear. Religious educators may well take advantage of every new finding in scientific research.

Each abstract or group is preceded by an evaluation and interpretative comment, which aims to guide the reader in understanding the research reported.

All of these abstracts are from PSYCHOLOGICAL ABSTRACTS, and used by permission of that periodical. The abstract number is Volume 32, Number 1, February 1958.

I. ABSTRACTS ON DEVELOPMENTAL PSYCHOLOGY

One implication of these studies is the fact that learning and development is most effectively accomplished when teachers capitalize on the child's culture.

313. Malrieu, Ph. ASPECTS SOCIAUX DE LA CONSTRUCTION DU TEMPS CHEZ L'ENFANT. (Social aspects of the child's development of time concepts.) *J. Psychol. norm. path.*, 1956, 53, 315-332. — The development of the child's concepts of time is not only a consequence of general intellectual development; it is also stimulated by and part of the social demands. Such categories as beginning and achievement, plans of action, conditions of success, the definition of stages within the life span, systematic retrospection, etc., are not only technical and intellectual accomplishments but have important social functions. There are some parallels between the child's elaboration of time and time structures found at different cultural stages of the human race; and finally there are social and educational pressures which determine the child's attitude with respect to time. — M. L. Simmel.

304. Crane, A. R. STEREOTYPES OF THE ADULT HELD BY EARLY ADOLESCENTS. *J. educ. Res.*, 1956, 50, 227-230. — All pupils from age 12 to 15 in a country high school were asked to write an essay, "The Sort of Person I Would Like to Be When I Grow Up." Boys emphasized possession of money and a secure job; girls, good looks and a kind disposition. Girls were in greater agreement than boys. No marked changes in the stereotype occur after age 13. — M. Murphy.

Even institutionalized children can develop a high degree of social responsiveness if an effort is made to help them.

319. Rheingold, Harriet Lange. THE MODIFICATION OF SOCIAL RESPONSIVENESS IN INSTITUTIONAL BABIES. *Monogr. Soc. Res. Child Developm.*, 1956, 21, Ser. No. 63, ii, 48 p. — Experimenter gave maximal daily attention to 8 institutional infants about 6 months old caring for 4 babies in each of two 8 week periods. Control groups were cared for by usual hospital personnel and routines for similar periods. The experimental infants became more socially responsive to the experimenter than did the control babies. The experimental subjects also became more, rather than less, responsive to other adults. Responses of all babies, experimental and control, were predominantly positive. 28 references. — E. L. Robinson.

Longitudinal studies are becoming increasingly important in interpreting the character growth of children.

314. Meili, Richard. ANFANGE DER CHARAKTERENTWICKLUNG; METHOD UND ERGEBNISSE EINER LANGSSCHNITTUNTERSUCHUNG. (Beginnings of character development; methods and results of a longitudinal study). Bern, Switzerland: Hans Huber Verlag, 1957. 177 p. S.Fr. 15.80. — This is the first of a series of monographs reporting the findings of a longitudinal study of 26 children systematically observed since birth. Design and techniques are described in detail. Reported here are first year observations on eating, sleeping, motoric activities, perceptual processes, differential emotional reactions, etc. Several illustrative cases are considered along with a discussion of theoretical aspects of character and ego development. 44 references. — H. P. David.

Following are three useful resources for parent education:

302. Bowley, Agatha H. *THE NATURAL DEVELOPMENT OF THE CHILD; A GUIDE FOR PARENTS, TEACHERS, STUDENTS AND OTHERS.* (4th ed.) London: Livingstone, 1957. xvi, 206 p. — This account of child development from infancy to adolescence is written for parents and teachers. The simply written text is documented with findings from both European and American research, and bibliographies end each chapter. Chapter headings include: infancy, the pre-school years, the middle years of childhood, and adolescence. Developmental characteristics are described, and common difficulties and ways that teachers may handle them are discussed. A final chapter summarizes the effects of war experiences on children. — *E. L. Robinson.*

316. Neisser Edith G. *THE ELDEST CHILD.* New York: Harper, 1957. xiv, 174 p. \$3.50. — After the myths and customs which have surrounded the first born in other times and cultures are briefly presented, the personal, family, and social factors which affect the eldest child in a variety of situations in our American culture are examined in some detail. The book is written in a readable style, in non-technical language and with many illustrations of points made. Selected bibliographies are included on myths and customs, readings for parents, studies of the eldest child, and the eldest child in fiction, drama, biography and contemporary children's literature. — *M. C. Templin.*

323. Winnicott, D. W. *MOTHER AND CHILD: A PRIMER OF FIRST RELATIONSHIPS.* New York: Basic Books, 1957. xii, 210 p. \$3.50. — The author outlines "the things a devoted mother does just by being herself . . . intuitively . . . like getting to know your baby . . . feeding . . . the baby as a person . . . Weaning . . . Instincts and normal difficulties . . . The father . . . Young children and other people . . . What do we mean by a normal child. The only child. Twins stealing and telling lies . . . Adoption . . . The child's experiences in independence." — *M. M. Gillett.*

II. ABSTRACTS ON LEARNING

According to this, the more personal learning can be, the more effective it will be. That is, lessons must be tailored for the individual.

221. Bieri, James & Trieschman, Albert. *LEARNING AS A FUNCTION OF PERCEIVED SIMILARITY TO SELF.* *J. Pers.*, 1956, 25, 213-223. — "Learning to perceive others is construed in this study as a problem of mediated generalization. It is assumed that perceptions of the self will have generality to other persons as a direct function of how similar these persons are perceived to oneself. Therefore, it was predicted that ease of learning to associate names of persons to adjectives perceived as highly relevant to the self will be a function of the perceived similarity of these persons to the self." It was con-

sidered that the results supported the underlying hypothesis and suggested the fruitfulness of the method in studying the role of personal perception in learning. — *M. O. Wilson.*

III. ABSTRACTS ON PERSONALITY

Following are insights on the effects of some parent attitudes toward child rearing. All are based on avoidance of undesirable consequences rather than on development of positive characteristics in the child.

307. Hand, Horace B. *WORKING MOTHERS AND MALADJUSTED CHILDREN.* *J. educ. Sociol.*, 1957, 30, 245-246. — The author reports a portion of an investigation of home and family conditions of 102 elementary school children. An examination of results reveals that the percentage of working mothers was slightly larger for the maladjusted boys than for the well-adjusted boys. The reverse was true in the case of girls. Differences were not statistically different. — *S. M. Amatora.*

308. Henry, Andrew F. *SIBLING STRUCTURE AND PERCEPTION OF THE DISCIPLINARY ROLES OF PARENTS.* *Sociometry*, 1957, 20, 67-74. — "Psychophysiological, attitudinal, and behavioral data indicate that the outward discharge of anger is associated with perception of father as principal disciplinarian, while intropunitiveness is associated with perception of mother as principal disciplinarian." Findings that delinquents disproportionately have younger siblings "... suggested the hypothesis that perception of father as disciplinarian, like delinquency, should be concentrated among the first born. This hypothesis was tested in two samples and supported in both. Findings suggest that the disciplinary function of the older child is transferred from mother to father as family size increases. Certain hypotheses to account for the relation between the structure of disciplinary roles and the direction of expression of anger are advanced." — *H. P. Shelley.*

322. Turner, Marion E. *THE CHILD WITHIN THE GROUP; AN EXPERIMENT IN SELF-GOVERNMENT.* Stanford: Stanford Univer. Press, 1957. viii, 93 p. \$3.00. — Reporting an experiment to teach children 4 to 9 years of age acceptable group behavior, this book is a study of the techniques in self-control as developed through a program of group self-government. Through discussion and democratic procedures intra-group social problems are resolved by the children themselves. The author has cast herself largely in the role of reporter and, in consequence, many pages are devoted to a verbatim record of the children's own council meetings and group deliberations. Early chapters discuss the role of the teacher and "power factors" in children's play. The book concludes with chapters on aspects of self-government behavior, word-portraits of the nine children featured in the book, and the author's conclusions. — *P. D. Leedy.*

BOOK REVIEWS

The Psychology of Religion. By WALTER H. CLARK. New York: The Macmillan Co., 1958. \$5.95.

In the fifty years since William James delivered his Gifford lectures on "The Varieties of Religious Experience," there has been a dearth of significant books on the psychology of religion. Thus, Walter Clark, Dean of Hartford School of Religious Education and a "trained under Allport" psychologist, renders a tremendous service in his effort to produce "an up-to-date, comprehensive treatment" of religious experience and behavior, as understood from a psychological perspective. He knows the literature, including recent empirical data available only in periodical form. He avoids over-generalizations yet seeks to place facts in meaningful theoretical relationships. And, perhaps most surprising in a book of this sort, he writes well.

Though much of the discussion would apply to "religion in general," the frame of reference and subject of analysis throughout is Protestant Christianity. In terms of this focus, Clark discusses: (1) what is religion and how can one properly study it?, (2) how does one become mature religiously, and what are the stages of growth as well as the psychological roots and dynamics involved in the process?, (3) how does psychology help us to understand mysticism, prayer and worship, the relationships between religion and abnormal psychology and psychotherapy, and the interaction of religion with its social setting?, and (4) what conclusions can one draw from the psychological analysis and description of religious experience and behavior? These four questions — though stated differently by Clark — form the outline within which the topic of the book is developed.

Anyone responsible for a college or seminary course in psychology of religion or related fields will find this an excellent text. The section on religious growth presents a wealth of material generally not available in books in this field, and drawn from a wide variety of sources. Particularly helpful is the "Study Aids" section, developed out of Clark's own teaching experience, and adaptable to a wide range of academic competence. For each of the eighteen chapters of the book, the author provides suggestions for further reading, topics for class discussion, and problems for further investigation and research. Throughout, Clark manages to avoid theological biases and psychological dogmatism, and to remain objective and fair in his treatment of varieties of religious experience far different from his own preferences. This is truly a book in the tradition of William James — sound scholarship coupled with lucid writing and a warm, tolerant spirit. Buy it and read it! — *William Douglas*, Assistant Professor of Psychology of Religion, Boston University School of Theology.

The Christian Teacher. By PERRY LE FEVRE. Nashville: Abingdon Press, 1958. \$2.75.

This is an important and a controversial book, which is sure to arouse interest among college teachers. There is, says LeFevre, a "call" which is peculiar to the Christian teacher. Because of this vocation, he is different from the secular teacher at certain specific points. "He not only will understand himself and the meaning of his work as a teacher differently, but his interest in his own discipline, his methods of teaching, the way in which he relates himself to students, his view of the life of the college or university community, will all be affected by his Christian vocation which he will try to express in and through his teaching."

The setting for this thesis is established in terms of the place of theology as it is related to the various disciplines. Theology is interpreted culturally, as it reflects experience, and existentially, as it causes the person to become entangled with the reality of God as the source of his value structure. The Christian teacher needs to be something of a theologian in order to be a Christian critic. No matter how brilliant an analysis may be, it is not really adequate until standards of judgment are brought to bear on what is revealed. "The Christian teacher of literature," for example, "while withholding dogmatic pronouncements, may certainly make his own standards clearly understood and should be obligated to help students understand what issues are at stake."

Now this is likely to cause trouble, but if there is a real dialog between the students and the teacher it will lead to deeper self-examination. This will force them to examine the validity of their judgments as they face the ultimate meaning of life. Here one discovers the difference between kinds of literature. In a comparison of Greek and Christian tragedy, for example, we find fate operating in the former and sin moving toward redemption in the latter.

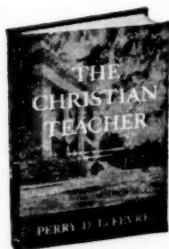
The process of creativity needs to be examined, also, for in this we may find additional insights. Tillich, for example, assumes that God is present in secular experience, and therefore he can look for a variety of combinations of religious and non-religious style, content, and meaning in a particular work of art. But even then it may misfire unless there is a response on the part of the reader or observer which arouses intimations of religious significance.

LeFevre illustrates his thesis not only in the humanities but also in the social sciences and the natural sciences. Succeeding chapters deal with method, understanding students, counseling, the teacher's relation to the college community, and God in the teacher-learning process. These chapters are brief, tantalizingly so, but they contain much that will make any teacher re-think his way of working with students.

The final chapter brings us back to theology,

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PERRY D. LEFEVRE is a member of the Federated Theological Faculty, University of Chicago.

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although in terms of the relationships between teacher and pupils. The illustrations are familiar: Ann Sullivan and Helen Keller, Frederick Jackson Turner and Carl Becker. But the interpretation in terms of Martin Buber's dialog may prove helpful. Le Fevre sees God at work creatively in the process. "Since education is peculiarly the realm in which such creativeness is central, there we should expect to see and can see God's creative working in all learning and all personal transformation to the degree that such learning and transformation are held subordinate to the creative good."

This is a good book. Le Fevre sees the value of existentialism, but he leans more heavily on the insights of such thinkers as Henry Nelson Wieman and Charles Hartshorne. One may almost be put off by the utter despair resulting from hatred and distrust which he describes in his opening chapter, for this does not speak to the secularist or to the majority of Christians unless it is qualified. And Le Fevre qualifies his point in the succeeding chapters. Then, after dealing at such length with the creative good that God makes possible, he comes back to the redemptive note in terms of both judgment and healing, and this gives his theological framework the balanced perspective that this reviewer prefers.

The responsibility of the Christian teacher, who is called to his task, is to be the best possible teacher, and this involves being Christian in relation to his pupils, colleagues, and the life of the campus; it provides new insights into the purpose of methods; and in the last analysis it makes a better educator on any standards of effectiveness.

— R. C. M.

The Christian Man. By WILLIAM HAMILTON. Philadelphia: Westminster Press, 1956. 93 pp. \$1.00.

This book is by one of the ablest and most promising of the youngest or almost the youngest group of Christian thinkers. He has a fresh mind that is controlled by his discoveries of the truth in the historic Christian faith, especially in the insights of the Bible. He writes with remarkable clarity and force. This volume is one of a series which has the general title, *Layman's Theological Library*, edited by Professor Robert M. Brown. The series is one of the best ventures in the communication of Christian theology beyond the circle of theologians.

Professor Hamilton devotes the first half of this volume to an explanation of the Christian teaching about forgiveness. He discusses very helpfully the radical nature of Christ's moral demand which would drive the sensitive Christian to despair if it were not for the reality of forgiveness. With the new perspective which is made possible by forgiveness he is able to be a Christian, aware of his limitations, living by grace. The middle section of the book and the one that makes the greatest impression because it is more distinctive in its thought is about the sexual nature of man. These chapters are similar in emphasis to a pamphlet which the author wrote several years ago about the theology and ethics of sex. I think that the author gives us here the best statement of the Christian case for responsi-

ble sexual behavior, including chastity before marriage, in the light of current questionings, which I know. The closing chapters are intended to tie together the discussion about sex with the previous discussion of forgiveness and to relate the sexual life to broader problems of character.

Professor Hamilton has written a book which is much too narrow in scope for the title. This is in part because he has a very one-sided conception of the Christian life; he sees it entirely in terms of forgiveness. He sees in forgiveness the source of new perspective and new power for the moral life but there is a limiting presupposition which is expressed in the words: "Forgiveness of sins: there is not much more to the Christian gospel than this." This is faithful to Luther but not to Paul or to many other fathers of the Church. The inadequacy of such an emphasis can be seen if we turn from self-examination to the appreciation of many other people for whose grace of character, for whose integrity, self-giving love and humility we can be thankful. There is a larger place for the power of the Spirit, for "grace as power," for the "new creature" than Professor Hamilton allows. He sees these as byproducts of forgiveness but this is too limiting. He has a chapter on the "goodness of the body" in his discussion of sex; he might extend the idea here to the idea of the essential goodness of the human, though he would be right in insisting that this goodness is a gift of grace and not a basis for self-congratulation.

The discussion of sex is excellent but out of proportion in length as a part of this book and it dominates even the closing chapters which are intended to make the book a unity. A layman reading the book, without knowing that the author had already written about sex and had found it natural to use much of that earlier material in this book, might easily get the impression that it is the last word in theology that man is chiefly a sexual being. Other contexts of the Christian life are crowded out, that of the citizen and worker and even that of the family.

The book is very much worth reading for what it is but it does not provide an introduction to an over-all view of the Christian man. I hope that the author will soon supplement what he has done here. — John C. Bennett, Professor of Christian Theology and Ethics, Union Theological Seminary, New York.

Prophecy and Religion in Ancient China and Israel. By H. H. ROWLEY. New York: Harper & Brothers, 1956, 154 pp. \$2.75

An Old Testament scholar of distinction, with earlier residence in China, and with much more than casual acquaintance with the history and culture of that country, has here put into print a series of lectures in which he has compared and contrasted prophecy and religion in Israel and ancient China. He defines prophecy as both forthtelling and foretelling. On the Hebrew side he deals mainly with the prophets of the eighth and seventh centuries before Christ. In China he confines himself chiefly to Confucius, Mencius, and Mo Tzu. He reminds us at the outset that we must not judge either the Old Testament prophets or the Chinese sages from the standpoint of the

other but must see them and appraise them in their respective settings. He finds many similarities between the two. For example, both had a sense of divine commission, although it was more pronounced in Israel than in China. Both were deeply concerned with political and social conditions, both were reformers, and both dreamed of a golden age. Mo Tzu was nearer to the Hebrew prophets than were Confucius and Mencius. Yet contrasts existed, often marked. The Hebrew prophets proclaimed their messages in public, and repeatedly in temples and shrines: their Chinese counterparts never used shrines as forums and usually spoke to princes, officials, or small groups. Confucius loved religious ceremonies for their own sake, Mencius had almost nothing to say of them, and Mo Tzu spoke little about them: the Hebrew prophets attacked reliance on existing forms and insisted on righteousness. The conceptions of God were in striking contrast. To the Hebrew prophets God was personal and holy: to the Chinese these characteristics were absent or weak. Yet both held God to be active in history and Mo Tzu especially believed that God loved the whole world.

The book contains little if anything with which specialists have not long been familiar. Yet the author has put together in succinct form what has not heretofore been accessible in any one place. His judgments are well-balanced and sound and he has buttressed them with extensive references to the sources. Had he drawn in more of the Chinese sages, as for example, Hsün Tzu and Yang Chu, and had he said more of Lao Tzu and Chuang Tzu, whom he mentions but only in passing, he would have found much greater differences. — *Kenneth Scott Latourette*, Sterling Professor of Missions and Oriental History, Emeritus, in Yale University.

A Catholic Catechism. New York: Herder and Herder, 1957. \$4.95.

This is a translation of "Katholischer Katechismus der Bistümer Deutschlands," the catechism prepared at the direction of the Catholic Bishops of Germany, and adopted for use in their dioceses in 1955. A brief review of the history of its preparation, extending over some twenty years, involving numerous scholars, revisions, and conferences, is to be found in *Lumen Vitae*, X, 573ff. It is the chief product of the Catholic catechetical movement, one of several such movements (e.g., biblical, liturgical, social action), which are the chief informal manifestation of the intellectual life and apostolic spirit within the Catholic Church of the 20th century. While the other movements have manifested a healthy literature and life in America, the catechetical movement has lagged far behind, at least in its intellectual activity. Hence the immense difference between the German product under review and, e.g., the official catechism in use in the United States, "A Catechism of Christian Doctrine," the revised edition (1941) of the old "Baltimore Catechism" (1885), which, in spite of its revision, still represents the basic catechetical approaches of early or pre-catechetical movement days.

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be, some of the objections brought against the old style catechism were based on: 1) its appearance: cold and pictureless, abstract in terminology, it also presented a frighteningly long list of questions and answers to be learned by rote; 2) its approach: it seemed to be rather an abridgement of scientific theology with an anti-reformation complex, rather than a presentation of the Faith to children; and 3) its structure and, to a degree, its content: it lacked the "kerygmatic" approach in arrangement and emphasis, skimped on some matters (e.g., Scripture, practice), wasted time on others (e.g., enumerations, polemics).

To examine the new German catechism on the score of these objections is to see the progress of the catechetical movement. 1) This new catechism is an attractive book, complete with colored illustrations as sound artistically as they are catechetically. It is a large book, but, in accordance with the Munich method, the greater part of each lesson is first devoted to introduction (usually scriptural), explanation, and questions for discussion; the essential summary of doctrine to be memorized is then placed in one or two questions, couched in simple, often scriptural terms; and, finally, a number of practical applications of the lesson follow. The style is clear and simple, but in its accurate translation it is rather flat, business-like, and uninspiring for American tastes. 2) The difference in approach is perhaps best signalized by the opening line: instead of the old interrogation and rigid emphasis on duty, we read, "It is our great good fortune that we are Christians. . . ." 3) Finally, the most significant change for the theologian and professional religious educator is to be found in the revised structure and selection of material for the new catechism. Without going any further into the positive details of this catechism's solution to these major problems of catechesis, it is safe to say that its major and special contribution is to be the first to break away from the last two centuries' pattern of Creed-Commandments-Sacraments.

I think it is also safe to say that this book is a better instrument from which to get — or to use in giving — a balanced and complete, if elementary, view of what the Catholic Church teaches, than can be found anywhere else today. This is not to say that it provides the definitive solution to all catechetical problems, especially American ones; on the contrary, we know from other sources that it represents much compromise, with which its own authors as well as others are not happy. But the work of adaptation is the perennial task of the catechist, a labor foreign to the theologian as such. Jungmann, guiding spirit of the catechetical movement, reminds us in his "Katechetik" (Herder, Freiburg, 1953, p. 37), that a complete catechesis necessarily adapts itself to the particular conditions of a nation and a time, and is the responsibility of the Bishops of the time and place. This is of course because it involves more than an abstract digest of theology which is universal in the Church. Yet, in America, this latter is all we have: the Episcopal Committee called the revised Baltimore a series of "accurate theological statements . . . from which teachers and authors of courses of religion can draw. . . ." It would be foolish if American Catholic catechists, in an

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attempt to supply what they presently lack, were simply to take over, without understanding its strong points or defects, its use or limitations, this on-the-whole exemplary German work. It would be tragic if they should fail for lack of effort to meet their own situation with its own proper solution. They have in "A Catholic Catechism" a splendid example and a resource of scholarship and experience; but that should be all. Those without this responsibility, be they of the Protestant or Catholic Faith, can find real satisfaction in the perusal, or even use, of a book at once Christian in spirit and competent in scholarship. — *James E. Kraus*, St. Charles Seminary, Columbus, Ohio.



The Organization Man. By WILLIAM H. WHYTE, JR. New York: Simon and Shuster, 1956. \$5.00.

Not since David Riesman's *The Lonely Crowd*, published nearly a decade ago, have we had a book interpreting contemporary American life make such a wide-spread impact as this latest by William H. Whyte, Jr. The American Library Association has already awarded *The Organization Man* a \$5,000 prize for its contribution to the understanding of life in mid-twentieth century America. The images and categories of this book have very quickly worked their way into the main stream of the expanding discussion about our current culture. One is definitely not "in the know" who cannot offer an evaluation of this work.

Who is the "organization man," as Whyte is able to make out his profile? He is the increasingly familiar middle-class American who has left home geographically (a "modern gypsy"), but more importantly, who has left home spiritually as well. He has taken the "vows" of life in the corporation, or perhaps the law office, the foundation, the university, the research laboratory, the labor union, or even in the church hierarchy. He is not to be confused with the laborer or the white-collar employee. They *work* for the company. The organization man *belongs* to it.

Hidden beneath the surface of the amiable countenance of the organization man is a deep conflict. Openly he still affirms the familiar values of what Gunnar Myrdal calls the "American Creed": the primacy of individual initiative, the belief in hard work, frugality, independence of mind and spirit, among other things. This familiar pattern of values Whyte calls the "Protestant ethic." But the new American that Whyte sees emerging has not accepted or acknowledged the fact that the old virtues are now in direct conflict with the actualities of the world in which he works and plays. The organization man is surrounded on all sides by others about like himself. He is "trapped" in a new set of human relationships in which the road to survival and steady advance seems to be paved with attitudes of congeniality, cooperation and agreeableness. Above all, he must avoid the risk of conflict or controversy.

The chief cause of Whyte's alarm is the fact that now this new group-directedness and group-dependency is being rationalized and moralized. A new cluster of values, tagged by Whyte as the "Social ethic," is already clearly discernible. Three new dogmas are being canonized to support the

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new morality: 1) the group is the source of all human creativity; 2) the ultimate need of man is "belongingness"; and 3) social engineering is the means whereby the first two beliefs can be realized.

This new pattern of values is very closely associated with the suburban revolution and the all-American style of "the good life" emerging there. Whyte pays particular attention to the social life, the educational emphases, and the religious activities in suburbia — and in all of which the new ethical norms are repeatedly echoed.

Whyte, who is assistant managing editor of *Fortune*, writes in a lively, brisk journalistic style. This undoubtedly accounts for part of the popularity of the book. And as one might expect from this kind of style, there are some oversimplifications in the analysis. The author does not probe deeply enough into the vast but all-important subtleties and complexities of the relation between the individual and the group, or better, between the person and the community. In essence, Whyte is in reaction against the reaction against individualism. While he says he is not for a return to "rugged individualism," he is acutely sensitive to the partial truth embodied in that earlier period in our history. The use of the term "Protestant ethic" to describe this era of individualism is not altogether adequate. Per-

haps even more lamentable is his term "Social ethic" to describe the new pattern of values. For Whyte the term has a connotation which he finds objectionable. Yet over the period of the past few decades a positive connotation had slowly been built up around the term.

Notwithstanding these and other weaknesses, this book cannot be ignored by educators and teachers concerned with the Biblical understanding of life. The crucial questions raised here are these: Is our rapidly changing American technology and culture creating an internal set of forces that are strongly inclining men to crave security and conformity above all else? Is this new preoccupation in our culture with "togetherness" something which churches and synagogues can sanction and even exploit — as seems to be the case in many instances already — with all critical faculties suspended? Does "togetherness" with a religious aura get us anywhere close to what the Bible means by true community? Is amiability, agreeableness, and "other-directedness" the same thing, or anywhere near the same thing, as the Biblical meaning of concern for one's neighbor?

To raise these questions is to suggest that those concerned with the task of religious education within the framework of a Biblical understanding of life have a particular challenge to meet from this new and subtle and unexpected cultural trend: to develop a critique of "groupism" that sufficiently distinguishes it from collectivism on the one hand and the Biblical image of true community on the other. — William H. Kirkland, Associate Professor of Christian Ethics, McCormick Theological Seminary.



Religion in Education: An Annotated Bibliography.
Compiled by JOSEPH POLITELLA. Oneonta, N. Y.: American Association of Colleges for Teacher Education, 1956.

This useful bibliography, which came for review only recently, although it has been in print and used widely since 1956, merits this late notice, even though it is to be hoped that a new edition listing more recent titles will be in the making before too long. The compiler sought to include important titles of books on religion in education representing Jewish, Protestant and Roman Catholic points of view. There are seven sections: The General Problems of Religion in Education, Clarification of the Subject, Religion in the Humanities, Religion in the Social Sciences, Religion in the Natural Sciences, Religion in Professional Education, and Religion Connected with the Study of Moral and Spiritual Values. Readers of this journal will be pleased to note that reviews appearing here have been cited or quoted. The National Association of Colleges for Teacher Education has done a very real service by publishing this work, and it is to be sincerely desired that they might do further publication in this and related fields. — *Kendig Brubaker Cully*, Professor of Religious Education, Seabury-Western Theological Seminary, Evanston, Ill.

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